

Evangelical Year Book

1912



The Work:

"Suffer the Children to come unto Me"

"Ye shall be My witnesses both in
Jerusalem, and in all Judea and Samaria,
and unto the uttermost part of the earth"

"And they shall become one flock, one
shepherd" ♣ ♣ ♣ ♣ ♣ ♣ ♣ ♣

German Evangelical Synod of North America



EVANGELICAL YEAR-BOOK

For the Year of our Lord 1912

Published Annually in October
by the
German Evangelical Synod of North America



The Evangelical Church in
America stands for Lutheranism
minus the narrowness, and for
Calvinism plus a vision.



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THE YEAR 1912

The year 1912 A. D. is a leap year of 366 days. Of the Jewish era it is 5673; of the Mohammedan era 1330. Since the beginning of the Reformation by Dr. Martin Luther it is the 395th, and since American independence the 136th.

ECLIPSES

There will be four eclipses during 1912, two of the sun, and two of the moon, as follows:

I. A partial eclipse of the moon, April 1st; invisible in the United States.

II. A central and total eclipse of the sun, April 17th. The sun will rise more or less eclipsed throughout most of the Southern, Eastern and Middle States. The eclipse will be invisible west of a line drawn from Pensacola through Memphis and Des Moines to Winnipeg. East of a line from Sag Harbor through Albany to Clayton, N. Y., the eclipse will be wholly visible in its partial phase, but small and on the southern limb. Throughout New England the eclipse will begin shortly after sunrise and end about 7 A. M., about three digits being eclipsed. At St. Louis the eclipse will end just after sunrise, being very small. The next succeeding eclipse of the series to which this one belongs will take place April 27th, 1930, when it will be total again and visible in the United States. A single series of eclipses of the sun includes sixty or seventy recurrences, covering over 1,000 years. They begin at one pole and pass off at the other.

III. A partial eclipse of the moon, September 26th; visible throughout the United States, except in the extreme eastern portion, where the setting of the moon and the rising of the sun will occur before the beginning of the eclipse. The size of the eclipse is 1.46 digits. More particularly the eclipse is visible as follows: Begins at 5:03 A. M.; middle at 5:45 A. M.; ends at 6:26 A. M. One more recurrence, October 6, 1930, ends the series to which this eclipse belongs. It began more than 800 years ago on the moon's southern limb, and that of 1930 will be very small and on the northern limb. A lunar series consists of forty-eight recurrences, covering a period of 865 years.

IV. A total eclipse of the sun, October 10th; visible in the southeastern portion of the United States as a small eclipse on the southern limb of the sun. In the Gulf States the sun will rise with the eclipse on. Throughout most of North and South Carolina the whole eclipse will be visible just after sunrise, but will be very small. In southern Florida about three digits will be eclipsed. The next recurrence takes place October 30, 1930, when it will again be total, but visible farther south and west.

MEASURING TIME

The necessity of some division and measurement of time must have been early felt. The changes of the moon supplied a natural and very obvious mode of dividing and reckoning time, and hence the division

into months of twenty-nine or thirty days was perhaps the earliest and most universal. The week was also very probably based upon the phases of the moon, which are approximately seven days apart, each quarter of the lunar month exceeding the seven-day week only by three-eighths of a day. Among the Jews, however, where the week of seven days has divine authority, so to say, there is no trace of planetary influence. The week of seven days was not officially adopted until the time of Constantine (A. D. 306—337).

Very probably it was soon observed that, for many purposes, the changes of the seasons were more serviceable as marks of division, and thus arose the division into years determined by the motions of the sun. As it was discovered that the larger division (year) did not contain an exact number of the smaller divisions (months and weeks), some kind of accommodation became necessary, and various expedients were employed for correcting the error that arose. The Jewish year consisted, in the earliest periods, as it still does, of twelve lunar months, a thirteenth being from time to time introduced to accommodate it to the sun and the seasons. A similar method was employed by other nations of antiquity. The Jewish months have alternately twenty-nine and thirty days; and in a cycle of nineteen years there are seven years having the intercalary month, some of these years having also one, and some two days more than others, so that the length of the year varies from 353 to 385 days.

To remedy the confusion that had gradually arisen through the ignorance of the Roman priests, who frequently neglected to add the occasional intercalary month to the year, Julius Caesar, in B. C. 45, introduced the Julian Calendar, according to which the year has ordinarily 365 days, and every fourth year is a leap year of 366 days. This mode of reckoning assumed the length of the year to be 365 and one-fourth days, whereas it is in reality 365 years, five hours, forty-eight minutes and forty-six seconds; or eleven minutes and fourteen seconds less. Caesar gave the months the number of days they now have. Their names are also of Roman origin and were gradually adopted by all civilized nations. In passing it may be noted that astronomers distinguish several different kinds of years: the *tropical* year, i. e., the year of chronologists and of the calendar, the interval of time between two successive passages of the sun through the vernal equinox; the *sidereal* year, i. e., the actual period of the earth's revolution in its orbit, (365 days, six hours, nine months, and nine seconds), which differs from the tropical year because of the precessional motion of the equinoxes themselves; the *light* year, which is a unit of linear measure, used by astronomers in stating the distances between fixed stars and equals the space traversed by light in one year at the rate of 186,600 miles per second.

The Julian style of reckoning was so perfect that it prevailed generally among Christian nations until 1582. By this time the error of eleven minutes or so had amounted to ten complete days, the vernal equinox falling on the 11th day of March, instead of the 21st, as it had at the

Council of Nice, A. D. 325. **This** shifting of days had caused great disturbances, by unfixing the times of the celebration of Easter, and hence, of all the other movable festivals. Accordingly Pope Gregory XIII, after careful study, with the aid of Clavius, the astronomer, ordained that ten days should be deducted from the year 1582 by calling what, according to the old calendar, would have been reckoned the 5th of October the 15th of October, 1582. In order that this displacement might not again recur, it was also ordained that every hundredth year should not be counted a leap year, excepting every fourth hundredth, beginning with 2000. In this way the difference between the civil and natural year will not amount to a day in 5,000 years.

The Catholic nations in general adopted the changes ordained by the pope immediately, but the Protestants were then too much inflamed against Catholicism to receive even a purely scientific improvement from such hands. The Protestants of Germany, Switzerland and the Low Countries gave way in 1700, and Great Britain followed in 1751, when it was enacted that eleven days, to which the difference had by that time increased, should be omitted after September 2, 1752, so that the ensuing day should be the fourteenth instead of the third. Russia and Greece are now the only countries using the old style. The years 1800 and 1900, not being considered by us as leap years, have interjected two more days, making the present differences between the old and new style thirteen days.

STANDARD TIME

In 1883, primarily for the convenience of railroads and general business, the United States was divided into four time sections, each of 15° of longitude, exactly equivalent to one hour, commencing with the seventy-fifth meridian. The territory between the Atlantic coast and an irregular line from Detroit to Charleston, S. C., is governed by Eastern time; that between the last named line and another from Bismark, N. D., to the mouth of the Rio Grande by Central time; that between this line and the western boundaries of Idaho, Utah and Arizona by Mountain time, and the rest of the country to the Coast by Pacific time. Standard time is uniform inside each of these divisions, but the time of each section differs from that next to it by exactly one hour, becoming earlier in a westward and later in the opposite direction. *Only Central time is given in this Year-Book.*

ONE OF OUR WORST FAILURES

I am quite clear that one of our worst failures is at the point where, having resolved like angels, we drop back into the old matter-of-fact life, and do just what we did before, because everybody does it; and because our fathers and mothers did it; all of which may be the very reason why we should not do it. There is no station in life and no place in one's home, where, if he wants to enlarge his life in caring for people outside himself, he may not start on a career of enlargement which shall extend indefinitely. And the man who enters upon infinite purposes lives the infinite life.

Phillips Brooks.

Hours and days and months and years O my Savior, let them be
 Come and go and rise and fall, Radiant with Thy life divine,
 Gains and losses, smiles and tears, Spent in better serving Thee,
 Freely scattered through them all; And becoming wholly Thine.

Days Week Month	January 1912		Sun rises	Sun sets	Moon rises and sets
	MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.
M 1	<i>New Year's Day</i>	Gal. 3: 23—29			
T 2	Wilhelm Loehe †	1872 Luke 3: 1—22	7 30	4 39	5 31
W 3	Gordius †	303 Luke 4: 1—14	7 30	4 40	6 46
T 4	Moses Stuart †	1852 Luke 4: 15—22	7 30	4 41	rises
F 5	Johann Hess †	1547 Luke 4: 33—44	7 30	4 42	7 07
S 6	<i>Epiphany</i>	Matt. 2: 1—12	7 30	4 43	7 50

1 First Sunday after Epiphany Luke 2: 41-52; Rom. 12 1-6

S 7	Widukind baptized	785	Psa. 122	7 29	4 44	8 45
M 8	Battle of New Orleans	1815	Luke 6: 1—19	7 29	4 45	9 59
T 9	Galileo Galilei †	1642	Luke 6: 20—35	7 29	4 46	11 08
W 10	Karl von Linné †	1778	Luke 6: 36—49	7 29	4 47	morn
T 11	Francis S. Key †	1843	Luke 7: 1—17	7 29	4 48	12 16
F 12	Johann Heinrich Pestalozzi	1746	Luke 7: 18—35	7 28	4 50	1 22
S 13	George Fox †	1691	Luke 7: 36—50	7 28	4 51	2 28

2 Second Sunday after Epiphany John 2: 1-11; Rom. 12: 6-16

S 14	Edmund Halley †	1742	Isa. 61: 1—6	7 28	4 52	3 33
M 15	St. Louis Deac. Home ded.	1893	Luke 8: 1—21	7 27	4 53	4 38
T 16	Johann A. Neander	1789	Luke 8: 22—39	7 27	4 54	5 40
W 17	Benjamin Franklin	1706	Luke 8: 40—56	7 26	4 55	6 45
T 18	Daniel Webster	1782	Luke 9: 1—17	7 26	4 56	7 22
F 19	Hans Sachs †	1576	Luke 9: 18—36	7 25	4 58	sets
S 20	John Howard †	1790	Psa. 119: 17—32	7 24	4 59	6 10

3 Third Sunday after Epiphany Matt. 8: 1-13; Rom. 12: 17-21

S 21	Matthias Claudius †	1821	2 Kings 5: 1—19a	7 24	5 00	7 14
M 22	Constantine †	337	Luke 9: 37—50	7 23	5 01	8 19
T 23	Guido F. Verbeck	1830	Luke 9: 51—62	7 22	5 03	9 23
W 24	Gold discovered in California	1848	Luke 10: 1—20	7 22	5 04	10 26
T 25	Philip Jacob Spener	1635	Luke 10: 21—37	7 21	5 05	11 31
F 26	Polycarp †	167	Lu. 10: 38—11: 13	7 20	5 06	morn
S 27	Chrysostom	347	Luke 11: 14—36	7 19	5 08	12 40

4 Fourth Sunday after Epiphany Matt. 8: 23-37; Rom. 13: 8-10

S 28	Rev. Adolf Baltzer †	1880	Ez. 33: 10—16	7 18	5 09	1 52
M 29	Ernst Moritz Arndt †	1860	Luke 11: 37—54	7 17	5 10	3 04
T 30	Thirty Years' War ended	1648	Luke 12: 1—21	7 16	5 12	4 22
W 31	Charles Haddon Spurgeon †	1892	Luke 12: 22—41	7 15	5 13	5 33

MOON'S PHASES

Full Moon, 4th, 7:30 A. M.

Last Quarter, 11th, 1:43 A. M.

New Moon, 19th, 5:10 A. M.

First Quarter, 27th, 2:51 A. M.

Paying a visit to sorrow's abode,
 Helping a burdened one o'er a rough road;
 This the sweet thought making duty delight,
 Turning the shadows of gloom into light--
 Just to please Jesus.

Week	Days. Month	February 1912		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.
T	1	Ignatius †	107 Luke 12: 42—59	7 14	5 14	6 34
F	2	First C. E. Society organized	1881 Luke 13: 1—17	7 13	5 15	rises
S	3	Ansgar †	865 Luke 13: 18—35	7 12	5 17	7 17

5 Septuagesima Sunday Matt. 20: 1-16; 1 Cor. 9: 24-10: 5

S	4	Rhabanus Maurus †	856 Jer. 9: 22, 23	7 11	5 18	7 34
M	5	Thomas Carlyle †	1881 Luke 14: 1—24	7 10	5 19	8 39
T	6	France recog. Indep. of U. S.	1778 Luke 14: 25—35	7 08	5 20	9 59
W	7	George Wagner †	1527 Luke 15: 1—10	7 07	5 22	11 08
T	8	Alexander M. Mackay †	1890 Luke 15: 11—32	7 06	5 23	morn
F	9	Ernst W. Hengstenberg	1804 Luke 16: 1—18	7 04	5 25	12 16
S	10	Canada a British Province	1764 Luke 16: 19—31	7 03	5 26	1 23

6 Sexagesima Sunday Luke 8: 4-15; 2 Cor. 11: 19-12: 9

S	11	Thomas A. Edison	1847 Amos 8: 11, 12	7 02	5 27	2 30
M	12	Abraham Lincoln	1809 Luke 17: 1—19	7 00	5 29	3 33
T	13	Cotton Mather †	1728 Luke 17: 20—37	6 59	5 30	4 30
W	14	St. Valentine	Luke 18: 1—17	6 58	5 31	5 19
T	15	Gotthold Ephraim Lessing †	1781 Luke 18: 18—30	6 56	5 32	6 02
F	16	Philip Melanchthon	1497 Luke 18: 31—43	6 55	5 34	6 36
S	17	Michelangelo †	1564 Luke 19: 1—10	6 63	5 36	7 04

7 Quinquagesima Sunday Luke 18: 31-43; 1 Cor. 13

S	18	Martin Luther †	1546 Jer. 8: 4—9	6 52	5 36	sets
M	19	Nicholas Copernicus	1473 Luke 19: 11—28	6 51	5 37	7 15
T	20	<i>Shrove Tuesday</i>	Matt. 25: 1—13	6 49	5 39	8 20
W	21	<i>Ash Wednesday</i>	Matt. 25: 31—48	6 48	5 40	9 25
T	22	George Washington	1732 John 10: 1—11	6 46	5 41	10 33
F	23	Bartholomæus Ziegenbalg †	1719 John 10: 12—21	6 45	5 42	11 42
S	24	George F. Handel	1685 John 10: 22—31	6 43	5 44	morn

8 Invocavit, First Sunday in Lent Matt. 4: 1-11 2 Cor. 6: 1-10

S	25	Isaac Newton	1642 Gen. 22: 1—14	6 42	5 45	0 55
M	26	Christianity perm. in Japan	1873 John 10: 32—42	6 40	5 46	2 08
T	27	Smalcald Articles	1531 John 11: 1—16	6 38	5 47	3 19
W	28	Berlin Mission Society org.	1824 John 11: 17—31	6 37	5 49	4 23
T	29	Pat. Hamilton †	1528 Psa. 16	6 36	5 50	5 15

MOON'S PHASES

Full Moon, 2d, 6:58 P. M.

New Moon, 18th, 11:44 P. M.

Last Quarter, 9th, 6:51 P. M.

First Quarter, 25th, 1:27 P. M.

Jesus, Master, whose I am,
Purchased Thine alone to be,
By Thy blood, O spotless Lamb,
Shed so willingly for me:
Make my heart to be Thine own,
Help me live to Thee alone!

Week	Days Month	March 1912		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.
F	1	Moravian Church estab.	1457 John 11: 32—45	6 35	5 51	5 59
S	2	John Wesley †	1791 John 11: 46—57	6 33	5 52	rises

Church Extension Board Offering.

9 Reminiscere, Second Sunday in Lent 15: 21-28; 1 Thes 4: 1-7

S	3	Peace Treaty, Paris	1871 Ex. 33: 17—23	6 31	5 53	6 22
M	4	Bible Society in Rome org.	1872 John 12: 1—11	6 30	5 54	7 34
T	5	First free school in Am.	1694 John 12: 12—19	6 28	5 55	8 47
W	6	F. W. v. Bodelschwingh	1831 John 12: 20—36	6 26	5 56	9 57
T	7	British and For. Bible Soc.	1804 John 12: 37—50	6 25	5 57	11 07
F	8	Henry Ward Beecher †	1887 Luke 22: 1—13	6 23	5 58	morn
S	9	Ger. Ev. Miss. Society org.	1865 Luke 22: 14—30	6 21	5 59	12 06

10 Oculi, Third Sunday in Lent Luke 11: 14-28; Eph. 5: 1-9

S	10	Benjamin West †	1820 Jer. 26: 1—15	6 20	6 00	1 22
M	11	Salzburgers arrive	1734 Psa. 119: 49—64	6 18	6 02	2 23
T	12	Henry Bergh †	1888 Luke 22: 31—38	6 16	6 03	3 15
W	13	Alaska purchased	1867 John 13: 1—20	6 14	6 04	4 01
T	14	Johann Semler †	1791 Luke 13: 21—32	6 13	6 05	5 37
F	15	Thomas Cramner †	1556 Luke 13: 33—38	6 11	6 06	5 07
S	16	Georg Neumark †	1621 John 17: 1—8	6 09	6 07	5 32

11 Laetare, Fourth Sunday in Lent John 6: 1-15; Gal. 4: 21-31

S	17	St. Patrick	493 Isa. 52: 7—10	6 07	6 09	5 52
M	18	Alexander	251 John 17: 9—19	6 06	6 10	sets
T	19	David Livingstone	1813 John 17: 20—26	6 04	6 11	7 15
W	20	Johann E. Gossner	1858 Matt. 26: 30—35	6 02	6 12	8 22
T	21	Johann Sebastian Bach	1685 Luke 22: 39—46	6 01	6 13	9 33
F	22	Wolfgang v. Goethe †	1832 Luke 22: 47—53	6 00	6 14	10 45
S	23	Jonathan Edwards †	1758 Luke 22: 54—62	5 59	6 15	12 00

12 Judica, Fifth Sunday in Lent Joh. 8: 46-59; Hebr. 9: 11-15

S	24	Henry W. Longfellow †	1882 Num. 21: 4—9	5 57	6 17	morn
M	25	Slave trade abol. in Engl.	1807 Matt. 26: 59—68	5 55	6 18	1 12
T	26	Ludwig van Beethoven †	1827 Luke 23: 63—71	5 53	6 19	2 16
W	27	Hermann Th. Wangemann	1818 Matt. 27: 1—10	5 52	6 20	3 11
T	28	Johann Amos Comenius	1592 Luke 23: 1—12	5 50	6 21	3 56
F	29	Charles Wesley †	1788 Luke 23: 13—23	5 48	6 22	4 31
S	30	Friedrich August Tholuck	1799 John 19: 1—7	5 46	6 23	4 59

13 Palm Sunday Matt. 21: 1-19; Phil. 2: 5-11

S	31	Japan opened	1854 Sach. 9: 8—12	5 45	6 24	5 22
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MOON'S PHASES

Full Moon, 3d, 4:44 A. M.
Last Quarter, 10th, 1:56 P. M.

New Moon, 18th, 4:09 P. M.
First Quarter, 25th, 9:02 P. M.

May the glad dawn
Of Easter Morn
Bring holy joy to thee!

May Easter night
On thy heart write,
"O Christ, I live for Thee!"

Week	Days	Month	April 1912		Sun	Sun	Moon
			MEMORABLE DAYS	Scripture Readings	rises	sets	rises and sets
					H. M.	H. M.	M. H.
M	1		Dr. William Harvey	1578 John 19: 8—18	5 43	6 25	rises
T	2		Thomas Jefferson	1743 Luke 23: 26—32	5 41	6 27	7 43
W	3		Reginald Heber	1826 Luke 23: 33—37	5 40	6 28	8 46
T	4		<i>Maundy Thursday</i>	John 19: 19—24	5 38	6 29	9 57
F	5		<i>Good Friday</i>	Isa. 53	5 36	6 30	11 05
S	6		Albert Duerer †	1528 Luke 23: 39—43	5 35	6 31	morn

14 Easter Sunday

Mark 16: 1-8; 1 Cor. 5; 6-8

S	7		Johann Heinrich Wichern †	1881 Psa. 16: 8—11	5 33	6 32	09
M	8		<i>Easter Monday</i>	Luke 24: 13—34	5 31	6 33	54
T	9		Lee's Surrender	1865 John 20: 1—18	5 30	6 34	1 55
W	10		William Booth	1829 Luke 10: 19—31	5 28	6 36	2 36
T	11		David Zeisberger	1720 John 21: 1—14	5 26	6 37	3 07
F	12		Adoniram Judson †	1850 John 21: 15—25	5 25	6 38	3 34
S	13		Edict of Nantes	1598 Psa. 110	5 23	6 39	3 57

15 Quasimodogeniti Sunday

John 20: 19-31 John 5: 4-10

S	14		Horace Bushnell	1802 Gen. 32: 22—31	5 21	6 40	4 16
M	15		President Lincoln †	1865 Luke 24: 36—49	5 20	6 41	4 37
T	16		Peter Waldus †	1197 1 Cor. 1: 1—17	5 18	6 42	4 56
W	17		Luther in Worms	1521 1 Cor. 1: 18—25	5 16	6 43	sets
T	18		Germantown slavery protest	1688 1 Cor. 2: 1—9	5 15	6 45	8 31
F	19		Henry Harris Jessup	1832 1 Cor. 2: 10—16	5 13	6 46	9 46
S	20		Rev. Georg Wall †	1867 1 Cor. 3: 1—15	5 12	6 46	11 00

16 Misericordias Domini Sunday

John 10: 12-16; 1 Pet. 2: 21-25

S	21		Anselm of Canterbury †	1109 Psa. 23	5 10	6 48	morn
M	22		Origen †	254 1 Cor. 3: 16—23	5 09	6 49	12 09
T	23		William Shakespeare †	1616 1 Cor. 4	5 07	6 50	1 07
W	24		Wilfrid †	709 1 Cor. 5: 6—13	5 06	6 51	1 56
T	25		Oliver Cromwell	1599 1 Cor. 6	5 04	6 52	2 34
F	26		Alexander Duff	1806 1 Cor. 7: 20—40	5 03	6 53	3 03
S	27		Otto Catelin †	1554 1 Cor. 8: 1—8	5 01	6 55	3 28

17 Jubilate Sunday

John 16: 16-23; Pet. 2: 11-20

S	28		Friedrich Myconius †	1546 Psa. 85	5 00	6 56	3 50
M	29		Rev. Wilhelm Binner	1805 1 Cor. 8: 9—16	4 58	6 57	4 00
T	30		Washington inaugurated	1789 1 Cor. 9: 1—17	4 57	6 58	4 31

MOON'S PHASES

Full Moon, 1st, 4:04 P. M.

New Moon, 17th, 5:40 A. M.

Last Quarter, 9th, 9:24 A. M.

First Quarter, 24th, 2:47 A. M.

Enthroned on high, Almighty Lord, His love within us shed abroad,
 The Holy Ghost send down; Life's ever-springing well,
 Fulfill in us Thy faithful word Till God in us and we in God
 And all Thy mercies crown. In love eternal dwell.

Week	Days Month	May 1912		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	M. H.
W	1	Battle of Manila	1898 1 Cor. 9: 18—27	4 56	7 00	rises
T	2	Athanasius †	373 1 Cor. 10: 1—13	4 54	7 01	8 49
F	3	Monica †	388 1 Cor. 10: 14—23	4 53	7 02	9 50
S	4	Alexander Vinet †	1847 1 Cor. 11: 1—22	4 52	7 03	10 50

18 Cantate Sunday John 16: 5-15; James 1: 17-21

S	5	Napoleon Bonaparte †	1821 Psa. 90	4 51	7 04	11 49
M	6	Alexander von Humboldt †	1859 1 Cor. 12: 1—11	4 49	7 05	morn
T	7	Pacific Railway completed	1869 1 Cor. 12: 12—31	4 48	7 06	12 32
W	8	American Bible Society	1816 1 Cor. 13	4 47	7 07	1 07
T	9	Nicolaus Zinzendorf †	1760 Psa. 119: 65—80	4 46	7 08	1 35
F	10	London Tract Society	1799 1 Cor. 14: 1—20	4 44	7 09	1 59
S	11	Johann Arndt †	1621 1 Cor. 14: 21—40	4 43	7 10	2 19

19 Rogate Sunday John 16: 23-30 James 1: 22-27

S	12	Samuel Marsden †	1838 Psa. 97	4 42	7 11	2 39
M	13	Jamestown founded	1607 1 Cor. 15: 1—19	4 41	7 11	2 59
T	14	Gabriel Fahrenheit	1567 1 Cor. 15: 20—34	4 40	7 13	3 20
W	15	Kaspar Olevianus †	1587 1 Cor. 15: 35—49	4 39	7 13	3 43
T	16	<i>Ascension Day</i>	Mark 16: 14—20	4 38	7 15	4 13
F	17	Joachim of Floris †	1201 1 Cor. 16: 1—14	4 37	7 16	sets
S	18	Jacques Marquette †	1675 1 Cor. 16: 15—24	4 36	7 17	5 56

20 Exaudi Sunday John 15: 26-16: 4; 1 Pet. 4: 8-11

S	19	India Mission assumed	1884 Psa. 103: 1—12	4 35	7 18	11 01
M	20	John Elliot †	1690 Gen. 9: 8—17	4 34	7 19	11 55
T	21	Elizabeth Frey	1780 Deut. 34	4 33	7 20	morn
W	22	Nathaniel Hawthorne †	1864 2 Kings 2: 1—11	4 33	7 21	12 36
T	23	Girolamo Savonarola †	1498 John 14: 1—14	4 31	7 22	1 05
F	24	John G. Paton	1824 John 14: 15—24	4 31	7 23	1 32
S	25	Augustine of Canterbury †	632 John 14: 25—31	4 30	7 24	1 54

21 Pentecost Sunday John 14: 23-31 Acts. 2: 1-13

S	26	Bede †	735 John 3: 16—21	4 29	7 25	2 16
M	27	<i>Pentecost Monday</i>	Acts 10: 42—48	4 29	7 26	2 36
T	28	Noah Webster †	1843 John 15: 1—10	4 28	7 27	2 58
W	29	Turks storm Constantinople	1453 John 15: 11—18	4 27	7 28	3 23
T	30	<i>Memorial Day</i>	John 15: 19—29	4 27	7 28	rises
F	31	Josef Haydn †	1809 John 16: 1—15	4 26	7 29	8 43

MOON'S PHASES

Full Moon, 1st, 4:19 A. M. New Moon, 16th, 4:13 P. M.
 Last Quarter, 9th, 3:56 A. M. First Quarter, 23d, 8:11 A. M.
 Full Moon, 30th, 5:29 P. M.

I live for those who love me, For all human ties that bind me,
 Whose hearts are kind and true; For the task my God assigned me,
 For the heaven that smiles above me For the bright hopes left behind me,
 And awaits my spirit too; And the good that I can do.

Week	Month	June 1912			Sun	Sun	Moon rises and sets
		MEMORABLE DAYS		Scripture Readings	rises	sets	
					H. M.	H. M.	
S	1	Jean Frederic Oberlin †	1826	John 16: 16—23a	4 25	7 30	9 41
22 Trinity Sunday					John 3: 1-15; Rom. 11: 33-36		
S	2	Robert Browne †	1631	2 Cor. 4: 1—10	4 25	7 30	10 28
M	3	Frances Havergal †	1879	John 16: 23b—33	4 25	7 31	11 07
T	4	First Bible printed in Am.	1743	Isa. 40: 1—11	4 24	7 32	11 36
W	5	Boniface †	755	Isa. 40: 12—25	4 24	7 32	morn
T	6	First Y. M. C. A. established	1844	Isa. 40: 26—31	4 24	7 33	12 02
F	7	Paul Gerhardt †	1676	Isa. 41: 1—13	4 23	7 33	12 22
S	8	August Hermann Francke †	1727	Psa. 119: 81—96	4 23	7 34	12 43
23 First Sunday after Trin.					Luke 16: 19-31; 1. John 4: 16-21		
S	9	William Carey †	1834	2 Cor. 8: 11—24	4 23	7 35	1 00
M	10	New Amsterdam founded	1614	Isa. 41: 14—20	4 23	7 36	1 21
T	11	Roger Bacon †	1294	Isa. 41: 21—29	4 22	7 36	1 43
W	12	William Cullen Bryant †	1878	Isa. 42: 1—17	4 22	7 37	2 08
T	13	Luther marries	1525	Isa. 42: 18—25	4 22	7 37	2 41
F	14	Flag Day	(1777)	Isa. 43: 1—13	4 22	7 38	3 24
S	15	Karl von Bogatzky †	1774	Isa. 43: 14—28	4 22	7 38	sets
24 Second Sunday after Trin.					Luke 14: 16-24; 1. John 3: 13-18		
S	16	Richard Baxter †	1691	2 Cor. 13	4 22	7 38	9 43
M	17	Unitas Fratrum	1722	Isa. 44: 1—20	4 22	7 39	10 30
T	18	Albert Knapp †	1864	Isa. 44: 21—29	4 22	7 39	11 07
W	19	Magna Charta	1215	Isa. 45: 1—14	4 22	7 39	11 36
T	20	Basel Mission Institute	1820	Isa. 45: 15—25	4 23	7 40	12 00
F	21	Prague Martyrs	1621	Isa. 46	4 23	7 40	morn
S	22	Lieut. Adolph. Greely found	1884	Isa. 48: 12—22	4 23	7 40	12 21
25 Third Sunday after Trinity					Luke 15: 1-10; 1. Pet. 5: 6-11		
S	23	Elmhurst College dedicated	1873	Gal. 5: 1—12	4 23	7 40	38
M	24	John Cabot disc. Labrador	1497	Isa. 49: 1—13	4 23	7 40	1 04
T	25	Augustana published	1530	Isa. 49: 14—26	4 24	7 41	1 26
W	26	Julian Apostate †	363	Isa. 50	4 24	7 41	1 55
T	27	Joseph Smith (Nauvoo) †	1844	Isa. 51	4 24	7 41	2 29
F	28	Irenaeus †	202	Isa. 52	4 25	7 40	3 12
S	29	American Board C. F. M.	1810	Isa. 53	4 25	7 40	rises
26 Fourth Sunday after Trinity					Luke 6: 36-42; Rom. 8: 18-23		
S	30	Raymond Lull †	1315	Luke 1: 57—80	4 26	7 40	9 05

MOON'S PHASES

Last Quarter, 7th, 8:36 P. M.
 New Moon, 15th, 12:24 P. M.

First Quarter, 21st, 2:39 P. M.
 Full Moon, 29th, 7:34 A. M.

Thou, too, sail on, O ship of State!
 Sail on, O Union, strong and great!
 Sail on, nor fear to breast the sea!
 Our hearts, our hopes are all with thee;
 Our hearts, our hopes, our prayers, our fears,
 Our faith triumphant o'er our tears:
 Are all with thee—are all with thee!

Week	Days Month	July 1912		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.
M	1	First World's S. S. Conv.	1889 Isa. 54	4 26	7 40	9 58
T	2	Emmaus Asylum opened	1893 Isa. 55	4 26	7 40	10 03
W	3	Hans Egede lands in Greenl.	1721 Isa. 57	4 27	7 40	10 27
T	4	<i>Independence Day</i>	1776 Isa. 58	4 28	7 40	10 47
F	5	Sir John Oldcastle	1360 Isa. 59	4 29	7 39	11 05
S	6	Johann Hus †	1415 Psa. 119: 97—112	4 29	7 39	11 24

27 Fifth Sunday after Trinity Luke 5: 1-11; 1. Pet. 3: 8-15

S	7	Hawaii annexed	1899 Luke 4: 1—13	4 30	7 39	11 43
M	8	Kilian †	689 Isa. 60: 1—12	4 30	7 38	morn
T	9	Braddock defeated	1755 Isa. 60: 13—22	4 31	7 38	12 07
W	10	William of Orange	1584 Isa. 61	4 32	7 38	12 35
T	11	Burn. of widows proh., India	1832 Isa. 62	4 33	7 37	1 13
F	12	Charles Kingsley	1819 Isa. 63: 1—14	4 33	7 37	2 00
S	13	Treaty of Berlin	1878 Isa. 63: 15—64: 12	4 34	7 36	3 03

28 Sixth Sunday after Trinity Matth. 5: 20-26; Rom. 6: 3-11

S	14	Storming of the Bastile	1789 Luke 6: 20—36	4 26	7 36	sets
M	15	Jerusalem taken	1099 Isa. 65: 13—25	4 36	7 35	sets
T	16	Anna Askew †	1546 Isa. 66: 10—24	4 38	7 34	9 35
W	17	Chr. F. Schwartz in India	1750 Ez. 1: 1—14	4 38	7 34	10 01
T	18	Infallibility of pope	1870 Ez. 1: 15—28	4 38	7 33	10 24
F	19	Missionaries Tanner and Jost	1885 Ez. 2	4 39	7 32	10 45
S	20	Armada defeated	1588 Acts 8: 26—38	4 40	7 31	11 07

29 Seventh Sunday after Trinity Mark. 8: 1-9; Rom. 6: 19-23

S	21	Friedrich Froebel †	1852 Luke 8: 26—39	4 41	7 30	11 30
M	22	Battle of Tours	732 Ez. 3: 1—15	4 42	7 30	11 58
T	23	Methodist Society founded	1740 Ez. 3: 16—27	4 43	7 29	morn
W	24	Thos. A. Kempis †	1471 Ez. 8	4 44	7 28	12 29
T	25	Prof. A. Irion †	1870 Ez. 9	4 45	7 27	1 10
F	26	Robert Fulton	1765 Ez. 10	4 46	7 26	1 57
S	27	Atlantic Cable laid	1866 Ez. 11: 1—12	4 47	7 25	2 52

30 Eighth Sunday after Trin. Matth. 7: 15-23; Rom. 8: 12-17

S	28	Fourteenth Amendment	1868 Luke 10: 17—28	4 48	7 24	rises
M	29	William Wilberforce †	1833 Ez. 11: 13—45	4 49	7 23	rises
T	30	William Penn †	1718 Ez. 13: 1—16	4 50	7 22	8 32
W	31	Ignatius of Loyola †	1556 Ez. 13: 17—23	4 51	7 21	8 51

MOON'S PHASES

Last Quarter, 7th, 10:47 A. M.
 New Moon, 14th, 4:13 A. M.

First Quarter, 21st, 11:18 P. M.
 Full Moon, 28th, 10:28 P. M.

Can we, whose souls are lighted Salvation! O salvation!
 With wisdom from on high, The joyful sound proclaim,
 Can we to men benighted Till each remotest nation
 The lamp of life deny? Has heard the Savior's name.

Week	Days Month	August 1912		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings			
T	1	Robert Morrison †	1834 Ez. 14: 1—11	4 52	7 20	9 11
F	2	Martyrs under Nero	64 Ez. 14: 12—23	4 53	7 18	9 28
S	3	Victoria Nyanza discovered	1858 Ez. 17: 1—10	4 54	7 17	9 47

31 Ninth Sunday after Trinity Luke 16: 1-9; 1. Cor. 10: 6-13

S	4	Hans Andersen †	1875 Luke 12: 23—34	4 55	7 16	10 08
M	5	Salzburger League	1731 Ez. 17: 11—24	4 56	7 15	10 34
T	6	Ben Johnson †	1637 Ez. 18: 19—32	4 57	7 14	11 06
W	7	Society of Jesus reorg.	1814 Ez. 20: 1—17	4 58	7 12	11 46
T	8	Norwegian Mission Society	1842 Ez. 20: 18—26	4 59	7 11	morn
F	9	Robert Moffatt †	1883 Ez. 20: 27—38	5 01	7 10	12 41
S	10	Jerusalem destroyed	70 Ez. 20: 39—49	5 02	7 08	1 48

32 Tenth Sunday after Trin. Luke 19: 41-49; 1. Cor. 12: 1-11

S	11	Japan abolishes paganism	1884 Luke 15: 1—10	5 03	7 07	3 07
M	12	James Russell Lowell †	1891 Ez. 26	5 04	7 06	sets
T	13	Jeremiah Taylor †	1657 Ez. 33: 1—9	5 05	7 04	7 59
W	14	New Cologne Cathedral	1880 Ez. 33: 10—19	5 06	7 03	8 24
T	15	Eusebius †	303 Ez. 34: 1—10	5 07	7 01	8 48
F	16	Leipsic Mission Society	1819 Ez. 34: 11—22	5 08	7 00	9 09
S	17	Frederick the Great †	1786 Ez. 34: 23—31	5 10	6 58	9 31

33 Eleventh Sunday after Trin. Luke 18: 9-14; 1. Cor. 15: 1-10

S	18	Ole Bull †	1880 Luke 17: 20—37	5 11	6 57	9 58
M	19	Evangelical Alliance	1846 Ez. 35	5 12	6 55	10 29
T	20	Rev. Joseph Rieger †	1869 Lam. 1: 1—10	5 13	6 54	11 05
W	21	Moravian Mission begun	1732 Lam. 1: 11—22	5 14	6 52	11 52
T	22	Santa Fe taken	1846 Lam. 2: 13—21	5 15	6 51	morn
F	23	Increase Mather †	1723 Lam. 3: 22—42	5 16	6 49	12 45
S	24	St. Bartholomew Massacre	1572 Lam. 5	5 17	6 48	1 46

Offering for Missions.

34 Twelfth Sunday after Trinity Mark. 7: 31-37; 2. Cor. 3: 4-9

S	25	Council of Nicea	325 Luke 20: 1—19	5 18	6 46	2 50
M	26	First Luth. Conf. in Am.	1748 Ez. 36: 1—12	5 19	6 44	3 52
T	27	Johann Georg Hamann	1730 Ez. 36: 13—21	5 21	6 43	rises
W	28	St. Augustine †	430 Ez. 36: 22—31	5 21	6 41	7 17
T	29	Ulrich v. Hutten †	1523 Ez. 36: 32—38	5 22	6 39	7 35
F	30	Mel. College taken over	1871 Ez. 37: 1—14	5 23	6 38	7 52
S	31	John Bunyan †	1688 Ez. 37: 15—28	5 23	6 36	8 13

MOON'S PHASES

Last Quarter, 5th, 10:18 P. M. First Quarter, 19th, 10:57 A. M.
 New Moon, 12th, 1:59 P. M. Full Moon, 27th, 1:59 P. M.

Go, labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?
Toil on, faint not, keep watch, and pray,
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.

Week	Days Month	September 1912		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.
35		Thirteenth Sunday after Trin. Luke 10:23-37; Gal. 3:15-22				
S	1	Calvin returns to Geneva 1541	Luke 22:54-71	5 24	6 35	8 36
M	2	<i>Labor Day</i>	Ez. 43: 1-11	5 26	6 33	9 04
T	3	Oliver Cromwell † 1658	Ez. 44: 1-16	5 27	6 31	9 41
W	4	First steamb. on the Hud. 1807	Ez. 44: 17-31	5 28	6 29	10 28
T	5	Continental Cong., Phila. 1774	Ez. 47: 1-12	5 29	6 28	11 28
F	6	Matthias Waibel † 1525	John 1: 1-18	5 30	6 26	morn
S	7	Hannah More † 1833	John 1: 19-34	5 31	6 24	12 41
36		Fourteenth Sunday after Trin. Luke 7:11-19; Gal. 5:16-24				
S	8	Barmen Mission Society 1818	Luke 24	5 32	6 22	2 00
M	9	Giovanni Pasquali † 1560	John 1: 35-51	5 33	6 21	3 20
T	10	Perry defeats the British 1813	John 2	5 34	6 19	4 43
W	11	Battle of Brandywine 1777	John 3: 22-36	5 35	6 17	sets
T	12	Francis Guizot † 1874	John 4: 1-15	5 36	6 15	8 09
F	13	Bat. on Plains of Abraham 1759	John 4: 16-24	5 37	6 14	7 32
S	14	James Fenimore Cooper † 1851	John 4: 27-44	5 38	6 12	7 57
37		Fifteenth Sunday after Trin. Matth. 6:24-34; Gal. 5:25-16:10				
S	15	Ev. Mission Society, Basel 1815	Eph. 5: 1-16	5 39	6 10	8 26
M	16	Mt. Ceniz Tunnel 1871	John 4: 45-54	5 40	6 08	9 02
T	17	Boston founded 1630	John 5: 1-18	5 41	6 07	9 45
W	18	Fugitive Slave Bill 1850	John 5: 19-29	5 43	6 05	10 37
T	19	Dr. Thomas J. Barnardo † 1905	Matt. 18: 1-11	5 44	6 03	11 35
F	20	Temp. sov. of Pope ends 1870	John 5: 30-37	5 45	6 01	morn
S	21	Sir Walter Scott † 1832	John 6: 1-15	5 46	6 00	12 37
38		Sixteenth Sunday after Trinity Luke 7:11-17; Eph. 3:13-21				
S	22	London Mission Society 1795	Phil. 2: 12-30	5 47	5 58	1 43
M	23	Rhenish Mission Society 1828	John 6: 16-23	5 48	5 56	2 47
T	24	Evangelical Day, Chicago 1893	John 6: 24-40	5 49	5 54	3 51
W	25	Balboa discovered Pacific 1513	John 6: 41-59	5 50	5 53	4 54
T	26	Peace of Augsburg 1555	John 6: 60-71	5 51	5 51	rises
F	27	Prussian Union 1817	John 7: 1-13	5 52	5 49	6 15
S	28	Ger. Prot. Orph. Home, St. L. 1858	Psa. 1	5 53	5 47	6 41
39		Seventeenth Sunday after Trin. Luke. 14:1-11; Eph. 4:1-6				
S	29	"Ger. Ev. Syn. of N. A." adop. 1877	Col. 2: 16-23	5 54	5 46	7 09
M	30	George Whitfield † 1770	Psa. 2	5 56	5 44	7 43

MOON'S PHASES

Last Quarter, 4th, 7:23 A. M.
New Moon, 10th, 9:48 P. M.

First Quarter, 18th, 1:55 A. M.
Full Moon, 26th, 5:34 A. M.

Soldiers of the cross, arise,
Gird you with your armor bright;
Mighty are your enemies,
Hard the battle ye must fight.

Be the banner still unfurled,
Still unsheathed the Spirit's sword,
Till the kingdoms of the world
Are the kingdom of the Lord.

Week	Days Month	October 1912		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings			
T	1	Marburg Conference	1529 John 7: 14—30	5 57	5 42	8 28
W	2	Johann Gutenberg †	1468 John 7: 31—53	5 58	5 40	9 20
T	3	George Bancroft	1800 John 8: 1—11	5 59	5 39	10 26
F	4	Theodor Fliedner †	1864 John 8: 12—27	6 00	5 37	11 41
S	5	Liberia a Republic	1847 John 8: 28—43	6 01	5 35	morn

40 Eighteenth Sunday after Trin. Matth. 22:34—46; 1. Cor. 1:4—9

S	6	Franz Daniel Pastorius arr.	1683 1 Thess. 4	6 02	5 33	59
M	7	Henry M. Muehlenberg †	1787 John 8: 44—59	6 03	5 32	2 18
T	8	Rembrandt van Rijn	1669 John 9: 1—12	6 04	5 30	3 35
W	9	David Brainerd †	1747 John 9: 13—23	6 06	5 28	4 51
T	10	Schwabach Conference	1529 John 9: 24—41	6 07	5 27	6 05
F	11	Ulric Zwingli †	1531 Matt. 5: 1—19	6 08	5 25	sets
S	12	America discovered	1492 Matt. 5: 20—32	6 09	5 23	6 22

41 Nineteenth Sunday after Trinity Matth. 9:1—8; Eph. 4:22—28

S	13	Kaiserswerth Deac. Home	1836 Psa. 108	6 10	5 22	6 57
M	14	Battle of Hastings	1066 Matt. 5: 33—48	6 11	5 20	7 37
T	15	Ger. Ev. Ch. Ass'n. of West	1840 Matt. 6: 1—15	6 13	5 19	8 27
W	16	John Brown, Harper's Ferry	1859 Matt. 6: 16—34	6 14	5 17	9 23
T	17	Andreas Osiander †	1552 Matt. 7: 1—14	6 15	5 15	10 25
F	18	Edict of Nantes revoked	1685 Matt. 7: 15—29	6 16	5 14	11 29
S	19	Surrender at Yorktown	1781 Matt. 10: 1—15	6 17	5 12	morn

42 Twentieth Sunday after Trin. Matth. 22:1—14; Eph. 5:15—21

S	20	Philip Schaff †	1893 Psa. 116	6 18	5 11	34
M	21	Battle of Trafalgar	1805 Matt. 10: 16—25	6 20	5 09	1 39
T	22	Karl Martell †	741 Matt. 10: 26—42	6 21	5 08	2 41
W	23	William Penn lands in Am.	1682 Matt. 11: 20—30	6 22	5 06	3 45
T	24	Rev. Oscar Lohr to India	1867 Matt. 13: 1—23	6 23	5 05	4 48
F	25	Karl F. W. Walther	1811 Matt. 13: 24—43	6 24	5 03	5 54
S	26	Barmen Mission Institute	1832 Matt. 13: 44—52	6 26	5 02	rises

43 Twenty-first Sunday after Trin. John 4:47—54; Eph. 6:10—17

S	27	Michael Servetus burned	1553 Psa. 119: 65—80	6 27	5 01	5 42
M	28	Eden Theol. Sem. dedicated	1883 Matt. 18: 12—20	6 28	4 59	6 23
T	29	Alfred the Great †	900 Matt. 18: 21—35	6 29	4 57	7 14
W	30	Hiram Bingham	1789 Matt. 21: 28—46	6 31	4 56	8 18
T	31	Luther's ninety-five Theses	1517 Matt. 22: 1—22	6 32	4 55	9 30

MOON'S PHASES

Last Quarter, 3d, 2:41 P. M.
New Moon, 10th, 7:48 A. M.

First Quarter, 17th, 8:06 P. M.
Full Moon, 25th, 8:30 P. M.

Sing praise to God who reigns above,
The God of all creation;
The God of pow'r, the God of love,
The God of our salvation.
With healing balm the soul He fills,
And ev'ry faithless murmur stills:
To God all praise and glory!

Week	Days Month	November 1912		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.
F	1	First M. E. General Conf.	1792 Matt. 22: 23—33	6 33	4 54	10 46
S	2	Jenny Lind †	1887 Matt. 22: 34—45	6 34	4 53	morn

Offering for Eden Theological Seminary.

44 Twenty-second Sun. after Trin. Matth. 18: 23-35; Phil. 1: 3-11

S	3	Stanley finds Livingstone	1871	Psa. 122, 123	6 36	4 51	02
M	4	Mendelssohn-Bartholdy †	1847	Rev. 1: 1—8	6 37	4 50	1 19
T	5	Ludwig Harms †	1865	Rev. 1: 9—20	6 38	4 49	2 32
W	6	Gustavus Adolphus †	1632	Rev. 2: 1—11	6 39	4 48	3 45
T	7	Willibrord †	739	Rev. 2: 12—17	6 41	4 47	4 59
F	8	John Milton †	1674	Rev. 2: 18—29	6 42	4 45	6 11
S	9	Emil Frommel	1896	Rev. 3: 1—13	6 43	4 44	sets

45 Twenty-third Sun. after Trin. Matth. 22: 15-29; Phil. 3: 17-21

S	10	Martin Luther	1483	Psa. 135	6 44	4 43	5 31
M	11	Joh. Friedrich v. Schiller	1759	Rev. 3: 14—22	6 46	4 42	6 17
T	12	Theodore Passavant †	1864	Psa. 6	6 47	4 41	7 11
W	13	Stephen Gardiner †	1555	Psa. 143	6 48	4 40	8 11
T	14	Jean Paul †	1825	Rev. 4	6 49	4 39	9 16
F	15	Johann Kepler †	1630	Rev. 7: 9—17	6 51	4 39	10 21
S	16	Suez Canal opened	1869	Rev. 14: 1—13	6 52	4 38	11 24

46 Twenty-fourth Sunday after Trin. Matth. 9: 18-26; Col. 1: 9-14

S	17	David Zeisberger †	1808	Psa. 136	6 53	4 37	morn
M	18	Ludwig Hofacker	1828	Rev. 16	6 54	4 36	morn
T	19	Johann M. Boltzius †	1765	Rev. 20: 1—10	6 56	4 35	1 34
W	20	John Williams †	1839	Rev. 21: 1—8	6 57	4 34	2 32
T	21	Voltaire (Jean M. Arouet)	1694	Rev. 21: 9—27	6 58	4 34	3 36
F	22	Cecilia	232	Rev. 22: 1—12	6 59	4 33	4 52
S	23	Clement of Rome †	101	Rev. 22: 13—22	7 00	4 32	5 54

Memorial Sunday Offering for Ministerial Relief.

47 Twenty-fifth Sunday after Trin. Mat. 24: 15-28; 1. Thes. 4: 13-18

S	24	John Knox †	1572	Psa. 137	7 02	4 32	rises
M	25	Isaac Watts †	1748	1 Thess. 4: 13—18	7 03	4 31	rises
T	26	William Cowper	1731	1 Thess. 5: 1—11	7 04	4 31	6 09
W	27	Hoosac Tunnel opened	1873	1 Thess. 5: 12—28	7 05	4 30	7 19
T	28	<i>Thanksgiving Day</i>		Psa. 103	7 06	4 30	8 36
F	29	Horace Greeley †	1870	Psa. 3	7 07	4 30	9 53
S	30	Mark Twain	1835	Jude	7 08	4 29	11 08

MOON'S PHASES

Last Quarter, 1st, 9:37 P. M.
New Moon, 8th, 8:05 P. M.

First Quarter, 16th, 4:43 P. M.
Full Moon, 24th, 10:12 A. M.

Hark, the glad sound! the Savior comes
 The Savior promised long:
 Let every heart prepare a throne,
 And ev'ry voice a song.
 He comes the broken heart to bind,
 The bleeding soul to cure,
 And would with treasures of His grace
 Enrich the humble poor.

Days Week	Month	December 1912		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Scripture Readings	H. M.	H. M.	H. M.
48		First Sunday in Advent	Matth. 21: 1-9; Rom. 13: 11-14			
S	1	Abraham a Santa Clara †	1709 Psa. 149, 150	7 10	4 29	morn
M	2	New Testament in Japanese	1879 2 Cor. 5: 1-21	7 11	4 29	morn
T	3	Countess Schwarzb. Rudolst.	1706 Gen. 3: 1-15	7 12	4 28	1 33
W	4	Westminster Standards	1646 Gen. 28: 10-22	7 13	4 28	2 45
T	5	Wolfgang A. Mozart †	1791 Gen. 49: 1, 8-12	7 14	4 28	3 56
F	6	First Convert in Australia	1863 Gen. 12: 1-8	7 15	4 28	5 09
S	7	Konstantin Tischendorf †	1874 Num. 24: 1-20	7 16	4 28	6 22
49		Second Sunday in Advent	Luke 21: 25-36; Rom. 15: 4-13			
S	8	Vatican Council	1869 2 Tim. 1	7 17	4 28	7 31
M	9	Sir Anthony Van Dyck †	1641 Deut. 18: 9-19	7 17	4 28	sets
T	10	Treaty of Paris	1898 2 Sam. 7: 1-17	7 18	4 28	5 59
W	11	Max Schenkendorf †	1817 Isa. 11: 1-10	7 19	4 28	7 01
T	12	Albrecht von Haller †	1777 Isa. 35: 1-10	7 20	4 28	8 07
F	13	Phillips Brooks	1835 Jer. 31: 23-34	7 21	4 28	9 11
S	14	First Wireless across Atl.	1901 Ez. 34: 9-23	7 22	4 28	6 22
50		Third Sunday in Advent	Matth. 11: 2-10; 1. Cor. 4: 1-5			
S	15	Isaak Walton †	1683 Titus 3	7 22	4 29	11 16
M	16	Boston Tea Party	1773 Hos. 2: 18-22	7 23	4 29	morn
T	17	John Greenleaf Whittier	1807 Zeph. 3: 9-20	7 24	4 29	12 17
W	18	Thirteenth Amendment	1865 Zach. 6: 9-13	7 24	4 29	1 19
T	19	Bayard Taylor †	1878 Zach. 9: 9-16	7 25	4 30	2 24
F	20	Catharine Luther †	1552 Mal. 3: 1-6	7 26	4 30	3 32
S	21	Pilgrims land	1620 Mal. 4	7 26	4 31	4 43
51		Fourth Sunday in Advent	John 1: 19-28; Phil. 4: 4-7			
S	22	Dwight L. Moody	1899 1 Pet. 3: 9-22	7 26	4 31	5 38
M	23	John Cotton †	1652 Micha 4: 8-51	7 27	4 32	rises
T	24	"Peaceful night, holy night"	John 1: 1-14	7 27	4 32	5 38
W	25	<i>Christmas Day</i> Luke 2: 1-14	Titus 2: 11-14	7 28	4 33	6 17
T	26	<i>Second Christmas Day</i>	Luke 2: 15-20	7 28	4 33	7 37
F	27	David Nitschmann	1696 Luke 2: 21-32	7 28	4 34	8 56
S	28	Lord Macaulay †	1858 2 Pet. 2	7 29	4 35	10 13
52		Sunday after Christmas	Luke 2: 33-40; Gal. 4: 1-7			
S	29	William Ewart Gladstone	1809 2 Pet. 3	7 29	4 36	11 25
M	30	New Mexico purchased	1853 Psa. 90	7 29	4 37	morn
T	31	John Wiclif †	1384 Psa. 91	7 30	4 37	12 33

MOON'S PHASES

Last Quarter, 1st, 5:05 A. M.

First Quarter, 16th, 2:06 P. M.

New Moon, 8th, 11:07 A. M.

Full Moon, 23d, 10:30 P. M.

Last Quarter, 30th, 2:12 P. M.

The Evangelical Church at Work,

Being a brief Resume of the Reports of the
General Officers and the Boards to the
District Conferences, 1911

GENERAL VIEW

The principles of the Prussian Union (1817) which had united the overwhelming majority of the Lutheran and Reformed Churches in Germany, were soon transplanted to the United States. In response to an appeal of Mr. Richard Bigelow of New York City, and other prominent Americans of New York and New England, who saw the need of missionary work among the German immigrants, especially in the West, the Basel Missionary Society in 1837 sent two young pastors, G. W. Wall and Joseph Rieger, to this country. They began their activity in St. Louis and vicinity, and were soon followed by others. On October 15, 1840, six of these pioneer German pastors, at the invitation of Rev. L. E. Nollau, met at Gravois Settlement, near St. Louis, and founded the German Evangelical Church Association of the West.

The principles actuating these earnest men found favor with constantly increasing numbers of German men and women in Missouri, Illinois and the adjacent states, and the Association developed a healthy and normal growth. In 1850 a theological seminary was founded near Femme Osage, Mo., and *Der Friedensbote*, the official organ of the Association, established. The German Evangelical Church Association of Ohio united with that of the West in 1858; two years later the United Evangelical Synod of the East also joined its ranks. In 1872 union with the Evangelical Synod of the North-West and a second Evangelical Synod of the East added seventy-three pastors to the roll. In 1877 the name "German Evangelical Synod of North America" took the place of "German Evangelical Synod of the West," which had been adopted but eleven years before. Home Mission work had been organized in 1859; in 1883 the Foreign Mission work of the German Evangelical Mission Society was adopted; the Publication department was organized in 1889 and Eden Publishing House erected in 1896.

At first the business of the Association was transacted in annual conferences, attended by all the pastors and by delegates from the affiliated congregations. In 1857 three Districts were created, each holding annual conferences and sending one clerical and one lay delegate for every six pastors and churches, respectively, to the biennial General Conference. From 1874 to 1901 the General Conference met triennially; in the latter year its meetings were made quadrennial. District representation at the General Conference was reduced in 1877 to one clerical

and one lay delegate for every nine pastors and churches, respectively, and in 1898 to twelve. The expenses of the annual District conferences are borne by the pastors and churches forming the District; those of the General conferences by the Districts in proportion to the size of their representation. The work of the District conferences is based upon the reports of the General officers and of the Boards on the conditions and progress of the work.

THE REPORT OF THE PRESIDENT GENERAL

DR. JACOB PISTER, 6062 MONTGOMERY RD., CINCINNATI, OHIO.

"Fight the good fight of the Faith," 1 Tim. 6: 12.

If the author of these words were unknown to us we might suppose him to be some great military leader endeavoring to spur his officers and men on to greater valor. We should imagine ourselves surrounded by conditions of war and the commanding general making his preparations for an attack on the enemy. And the thought of war should fill us with fear and trembling. Those who know the horrors of war and the infinite suffering and loss it entails, even for the victor, will understand why the Church includes in its prayers the petition for divine protection from warfare and bloodshed. Nor will they be able to withhold their sympathy from the earnest and energetic efforts which prominent men on both sides of the ocean are making to abolish war and establish peace among the nations of the earth. Will these men be able to carry out their program? The answer must be at once negative and affirmative. Negative, as long men are inwardly bound in the bondage of sin and subject to manifestations of a godless disposition; affirmative, as soon as mankind turns away from its innate selfishness and does homage to the Prince of Peace who is sent of God.

But even if the sentiment of an enlightened age should succeed in restraining the furies of War and in extending and insuring the reign of Peace, there still remains one kind of warfare that we shall always encourage and promote, and which we propose to carry to all the nations of the earth: the warfare against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness, that holy war in which every real Christian must fight. Woe unto all who do not serve bravely and faithfully in this war, who do not know the armor of light, who neither are nor want to be soldiers of the Cross. Such is the warfare the Apostle has in mind when he exhorts us to "fight the good fight of the faith." Like a trusty and experienced general, himself in the thickest of the fight, he calls out to his comrades, "Brethren, be ye imitators together of me, and mark them that so walk, even as ye have us for an example!"

Whether we realize it or not, we too are engaged in such a warfare in which the best and the highest things of the human race are at stake;

as pastors and teachers, as the leaders of the people, as officers and representatives of the churches, we are in part responsible for the conduct and the outcome of this warfare. We cannot escape these considerations as we approach our annual conferences, where an account is to be given of the fight that has been fought during the past year. As far as the judgment of men is concerned we might indeed say with the same Apostle, "it is a very small thing that I should be judged of you, or of man's judgment," but the words that follow, "*He that judgeth me is the Lord,*" bring us before the eyes of the All-seeing One, from whom no deed, word or thought is hidden and whose judgment is absolutely right and final.

So we must be mindful of this call to the holy war, the fight of faith, the fight that is seen, heard and felt in the realm of faith. Where there is no faith there can, of course, be no fight of the faith, there nothing will be done for the sake of the faith. There are those who are ever ready to dispute, to quarrel and to wrangle about what they call the faith, but we greatly fear that their own passions, their egotism, their narrowness or ambition, are involved much more than their faith. At any rate it cannot be what the Apostle terms the fight of the faith, for he never fought the fight of the faith as these men do.

A good fight demands courage and enthusiasm. At the sight of the enemy the timid are filled with fear. But with the fight itself courage comes, and enthusiasm grows. But let us remember that the "weapons of our warfare are not of the flesh, but mighty before God." And only that which is from God, i. e., spiritual, can be mighty before God. They who neither know nor have this spiritual power from God are not born of God and cannot fight the spiritual fight of the faith, no matter how much noise or tumult they may cause.

Jesus Christ is our life, our strength, our joy; through Him we recognize our own helplessness and poverty. Only where His divine life has conquered our weakness, where we have conquered ourselves through His grace, can we experience the power of God that relieves us from the heavy burden of self and enables us to stand our ground in demonstration of the Spirit and of power. Too often we would parade our piety before the world, rather than become as nothing and rise to a newness of life in Christ Jesus. Let us not be deceived; our people are yearning for divine life and divine joy; they care nothing for excellency of speech or wisdom, they would have their thirst quenched from the river of God that is full of water. And how can we lead these yearning souls to this river, if we have not ourselves drawn the water of life there?

The characteristic of our age is restlessness. Many learned men, so-called, unwilling to bow their conceited heads before Almighty God, have megaphoned to the nations of the earth that there is no God, that Christ is a myth, and that man is but a superior animal. But as their claims are being investigated their vanity becomes more and more evident, Science and History both are found to be excellent witnesses for

the fundamental truths of divine revelation. And finally, the human mind must realize its limitations and declare with the poet:

"Still study on, nor ever rest;
Small things wilt thou achieve:
The end of deepest human thought
Is this, Thou must believe!"

Since first the divine glory of the Christ illumined the utter darkness of this earth, not even the most violent attacks of His most bitter enemies have been able to do Him the least injury. All adversaries of the name are put to shame by the incontrovertible evidence of experience. Wherever Christ *dwells in the hearts of His own*, where He is *loved*, because the Crucified and Risen One is recognized as the only Mediator and Redeemer, and wherever He is *faithfully followed*, there will be found light and truth and peace and joy in the holy Spirit. Where He is despised and rejected there men go astray in the mists of uncertainty, in the darkness of doubt and despair.

What means then, this restlessness among the nations? It is more general and disturbing in our day than ever before, for the Gospel of Christ has brought the nations face to face with the most important and insistent problems of life. And the nervous restlessness of the individual only means that there is progress in human thought, that the King of Truth is advancing, and that, though sought by many, His glory is not yet recognized and honored. If the progress of science has ever disturbed and embarrassed us it is because we were not rooted and grounded deeply enough in the Rock of Ages. And therefore the slogan for us must ever be: "Fight the good fight of the faith!"

* * *

We praise God that after a year of toil and labor we are again permitted to meet in our annual conferences. But let us not merely meet and greet each other, or discuss and consider our problems, but let us, as brethren, gather around the throne of grace to offer up our praises, confess our sins, and in sincere repentance seek forgiveness and peace in the blood of Christ which cleanseth from all sin. Such conferences are worth while. Without this spirit of repentance and prayer we cannot come nearer to one another inwardly, nor can we love, respect and appreciate each other. These annual conferences are to bring home to our hearts the call to the holy warfare, so that we may never forget to show ourselves as soldiers of Jesus Christ. May the Spirit enlighten our minds as we look back at the work that is done and forward at the tasks and problems with which the reports of our officers and boards confront us.

During the year 1910 I made it possible to attend sixteen of the nineteen District conferences, the Hon. Vice-President General representing the Church at the remaining three. Many of these visits, however, had to be very short, as many conferences assembled simultaneously. A visit of one day at a conference, however, is most unsatisfac-

tory both to the members and the one entrusted with the responsibility of representing the Church at large. The members of the conferences will understand, therefore, why the general officers have decided that attendance upon two conferences per week is all that can be expected of one person.

STATISTICS

According to the report of the Agitation Committee the following figures indicate the progress of our work during the past year. We realize that mere figures can never reveal all the progress made, nevertheless they are as reliable an index as we have of the condition and the growth of our work. The figures in parentheses indicate the comparison with the figures of 1909, — meaning a loss, and + a gain.

Active pastors, (not including thirty-six retired) 997 (+25); churches, 1,351 (+13); families connected with the churches, 107,280 (+1,682); communicants, 251,128 (—8,465*); marriages, 7,971 (+32); baptisms, 19,014 (—46); confirmed, 13,042 (—309); Sunday-schools, 1,088 (+26); Sunday-school scholars, 117,390 (+2,638); Sunday-school teachers, 11,938 (+167) "*Der Friedensbote*," 31,132 (+329); "*Messenger of Peace*," 4,786 (+478); "*Evangelical Companion*," 9,956 (+2,882); "*Children's Comrade*," 4,469 (+1,885); "*Senior Ev. Quarterly*," 4,938; "*Intermediate Ev. Quarterly*," 10,277; contributions for denominational purposes, \$119,112.48 (+\$20,779.18); contributions for benevolences, \$185,428.04 (+\$30,246.41); contributions to local churches, \$1,910,505.06 (+\$262,036.96); value of church property, \$13,622,413.68 (+\$341,211.68).

NOT ENOUGH WORKERS

The one great difficulty that we have to contend with was the lack of pastors and teachers. Three teachers completed the pedagogical course at Elmhurst in 1910, but eight churches requested their services, while thirty-nine churches were waiting for the twenty-six graduates of Eden Seminary, the largest class leaving the institution in many years. Many churches that had been waiting some time for Evangelical pastors, finally lost patience and sought pastors elsewhere. Many independent churches could have been supplied if the necessary number of men had been at hand. No other cause has hindered the development of our work as much as this.

CHURCH UNION

With sincere joy and gratitude we refer to the multiplying indications of the growing sentiment in favor of uniting the Protestant Churches. The first step in this direction, the organization of the Federal Council of the Churches of Christ in America, immediately had our whole-hearted support, and we shall not withhold our co-operation from the World Conference on Faith and Order, to be called by the Protestant Episcopal Church. The Evangelical Church claims the dis-

*) Due to an error in counting.

tion of most closely approaching the ideal of Christian union without, in any way, receding from the thoroughly scriptural and positively evangelical position of the Church of the Reformation. Let us be ever loyal to her great principles and glorious traditions.

HIGHER SALARIES FOR PASTORS.

In view of the inadequate financial compensation which many churches still offer their pastors, and also of the fact that frequent changes in the pastorate are contrary to the best interests of the Church and the wholesome development of the congregation, the Districts are asked to refer to their respective pastoral conferences a plan elaborated by the Rev. L. von Lanyi and embodying the following points:

1. That the vice-president of each District be authorized to collect from the several churches of the District information as to whether a) the church pays its pastor an annual salary of \$500 or less; and if less, whether it is not possible to raise it to the point of \$500; and b) whether the salary is paid regularly in at least quarterly rates; or, if not, the reasons therefor.

2. That this information shall be given officially by the congregation in its January meeting, and the statement signed by the pastors and elders and returned to the vice-president of the District by the thirty-first of the month.

3. That the vice-president shall be held to submit this information to the District for discussion and action.

4. That the statistics of the District shall show which congregations discharge their obligations toward their pastors regularly and fully, and which do not, so that indifferent churches may be reminded of their duty by the District officers.

5. That churches which do not pay a salary of at least \$500 shall be combined into one parish with one or more others.

6. That churches paying less than \$500 and in whose case such a combination, for local reasons, may not be possible, shall receive the amount lacking of \$500 from the Board for Home Missions.

7. That such churches as receive support from the Board for Home Missions shall be considered mission charges and be under the jurisdiction of the Board for Home Missions.

8. That all churches shall be held to pay one-half of the traveling expenses of their newly elected pastor, up to \$50.

9. That no church shall ask for the resignation of the pastor without submitting the reasons for such a course to the president of the District.

10. That it shall be the duty of every District president to endeavor to remove the causes of threatened changes in the pastorate whenever possible.

400TH ANNIVERSARY OF THE REFORMATION.

It should not be forgotten by our churches and conferences that the four-hundredth anniversary of the Protestant Reformation is only six

years distant. As the Church of the whole Reformation our Evangelical Church cannot remain indifferent to the observation of this great and important anniversary. Other churches are making preparations for the event, and we too, must join with them in deeply felt gratitude and joy.

AN EVANGELICAL BROTHERHOOD

As the Melancthon Society established at the last General Conference did not seem to prosper in the manner expected, it has been suggested that it be reorganized into an Evangelical Brotherhood, i. e., the men's societies existing in the churches be organized into District associations and into a national body. The Agitation Committee is conducting the campaign and has prepared literature explaining the object of the movement and the scheme of organization. All who love our Church and long to see it grow and prosper cannot but see the importance of securing the strong and loyal aid of Evangelical manhood in bringing about the largest possible extension and progress.

REPORT OF THE BOARD FOR EDUCATIONAL INSTITUTIONS

Chairman, Rev. J. E. Digel, 55 E. Tremont St., Massillon, Ohio; *Secretary*, Rev. Julius Kircher, 2009 W. 22d Pl., Chicago, Ill.; *Treasurer*, Rev. S. A. John, 423 S. Fourth Ave., Ann Arbor, Mich.; Rev. S. Kruse, Sappington, Mo.; Rev. C. F. Baumann, Bartlett, Ill.; Rev. H. Niefer, Milwaukee, Wis.; Rev. J. Sauer, Kansas City, Mo.; Rev. F. Werning, Lowden, Iowa; Rev. Theo. Haas, Breese, Ill.; Rev. W. Becker, President of Eden Theol. Seminary, and Rev. Prof. D. Irion, D.D., President of Elmhurst College, *ex officio*; Teacher J. Koenig, Hoyleton, Ill.; First Ev. Church, Burlington, Iowa; St. John's Ev. Church, St. Louis, Mo.; St. John's Ev. Church, Michigan City, Ind.; St. Luke's Ev. Church, Evansville, Ind.; Salem Ev. Church, Quincy, Ill.

Board of Directors, Eden Theological Seminary: Rev. J. E. Digel, chairman; Rev. Julius Kircher, secretary; Rev. S. A. John, treasurer; Rev. S. Kruse; Rev. J. Sauer; President W. Becker, *ex officio*; First Ev. Church, Burlington; St. John's Ev. Church, St. Louis; St. Luke's Ev. Church, Evansville.

Board of Control, Eden Theological Seminary: Rev. S. Kruse, chairman; Rev. Julius Kircher, secretary; Rev. J. Sauer.

Board of Directors, Elmhurst College: Rev. F. Werning, chairman; Rev. C. F. Baumann, secretary; Rev. S. A. John, treasurer; Rev. H. Niefer; President D. Irion, D.D., *ex officio*; Teacher J. Koenig; Salem Ev. Church, Quincy; St. John's Ev. Church, Michigan City.

Board of Control, Elmhurst College: Rev. F. Werning, chairman; Rev. C. F. Baumann, secretary; Rev. H. Niefer.

* * *

In 1850 Rev. W. Binner began the work of preparing a number of young men for the ministry in a primitive stone building near Femme Osage, Warren Co., Mo. For thirty-three years Missouri Theological

Seminary, as the modest institution was named, prospered in rural solitude, guided by men like Professors Irion, Baltzer and Otto, whose ability, wisdom and devotion has left a lasting impress upon the entire work of the Church. Since 1883 the institution is housed in one large, well equipped building just beyond the limits of St. Louis, and is known as Eden Theological Seminary.

The institution serves the purpose of fitting out consecrated and able young men for the work of the Christian ministry. The study of the Bible, in the original as well as in English, is strictly scientific as well as deeply spiritual; a thorough knowledge of church history is imparted, and strong emphasis is placed upon all the practical phases of the work, the whole to be crowned by a faithful and earnest striving for the anointing of the Holy Spirit.

The institution is open to others than graduates of Elmhurst, provided they possess the necessary qualifications. Young men past the age limit at Elmhurst, but desiring to enter the ministry, are also welcomed and, as far as possible, prepared for their theological studies. Tuition, board, lodging and laundry are furnished at \$100 per annum, which may be reduced where circumstances seem to justify such action.

Elmhurst College, which, as Melancthon College, had been founded by the Evangelical Synod of the North-West, came into the possession of the Evangelical Synod of the West (as the German Evangelical Synod of North America was then called), with the union of these bodies in 1871. Its work is that of preparing young men for the study of theology or the work of parochial-school teachers, besides furnishing an all-around, up-to-date Christian college education. The full course covers five years and a diploma entitles the holder to enter Illinois State University without an entrance examination, and to one year's advanced credit in German, Latin and Greek. The oldest of the present group of four large buildings was erected in 1872, others were added in 1878 and 1895. A new dormitory, costing \$60,000, has just been completed. The students are furnished tuition, board, lodging and laundry at \$150 per annum.

The general supervision over both institutions is in the hands of the Board for Educational Institutions, chosen by the General Conference and consisting of seventeen members, including the presidents of both institutions *ex officio*. Immediate supervision over each institution is exercised by a board of control and the faculty.

* * *

"Lord, increase our faith," Luke 17: 5.

During the past year we have abundantly experienced the mercy and the faithfulness of the Father in heaven, and our hearts are filled with gratitude toward the Giver of every good and perfect gift. Still greater things are in store for us according to the increase of our faith. The more we shall be concerned about the increase of our faith, the more glorious will be our experiences.

The year past has been full of labor, but rich in blessings. We rejoice in the increased interest manifested on all sides toward our institutions and see in it the promise of a brighter future. And as these institutions are in a measure the foundation of our denominational activity, their steady development points to a wholesome growth of the entire Church. The number of students has reached high-water mark this year, and doubtless the coming years will bring us many more. In the course of a few years we may at last hope to secure a sufficient supply of pastors.

That current expenses should be increased under these conditions is but natural. After the completion of the new dormitory at Elmhurst the Board will give especial attention to this feature.

In addition to the regular April meeting an extra session of the Board was called in August, 1910. In spite of this a great deal of business had to be transacted by correspondence.

ELMHURST COLLEGE

At the close of the school-year 1909—1910 Rev. J. Lueder, professor of history, Latin and Greek, and Prof. Wilkinson, Ph. D., professor of English language and literature, Elmhurst, resigned their positions. All the applications and recommendations for filling these vacancies were seriously considered. A special committee consisting of the officers of the Board and the Board of Control for Elmhurst College had a personal interview with the two men receiving the highest number of votes, Rev. H. Arlt and Mr. Paul Crusius, and recommended their appointment. Both have accepted the position and are doing their work satisfactorily.

After the erection of a new dormitory at Elmhurst had been sanctioned by the Districts, the proposed plans were carefully considered. A committee consisting of the Board of Control and three experienced laymen was instructed to proceed with the work of construction.

When the bids were opened preparatory to letting the contracts it was found that the lowest bid was \$52,000. After mature deliberation the Board decided to follow the unanimous advice of the architect, the contractor, and the building committee, and adopt a thoroughly fire-proof construction throughout, even though the cost of the building should be increased by nearly \$10,000 as a consequence. In view of the greater safety and durability thus attained, and also of the considerably smaller insurance premiums to be paid in the future, the Board feels well justified in thus going beyond the General Conference figures (\$50,000) to that extent. The guaranteed cost of the building, according to the specifications of the architects and the bonds furnished by the contractors, will be \$59,843. This amount includes every detail, chapel, gymnasium, the lighting and heating system, plumbing and the necessary fixtures, except, of course, the furnishings.

A committee of three, of which Rev. S. A. John, the treasurer of the Board, is chairman, has been instructed to superintend the finances of

the construction and have given much time and labor to working out an extensive and systematic plan for securing the necessary funds. Until October 15th about \$40,000 had been collected.

In addition the funds needed for the completion of the new dormitory, about \$15,000 will be needed to make a number of necessary repairs. The heating system which has been in use for all the buildings on the campus, except the professors' residences, has been unsatisfactory for some time, and would be utterly inadequate after the completion of the new dormitory. It was therefore ordered improved and enlarged so as to meet all requirements. This is the most expensive item and will require an outlay of about \$10,000. For some years the institution has been compelled to use city water, as its own supply was not sufficient. The boring of a new well was therefore authorized. This will cost probably \$1,000. The roof of the music hall must be replaced by a new one. Until now three professors' residences were still heated with stoves, the Board furnishing the fuel. Hot water heat will give better satisfaction at less expense, and can be put in cheaper when the heating system for the new building is installed. The expense will amount to about \$1,800. It should be remembered that these items have nothing whatever to do with the guaranteed cost of the new dormitory.

The Board was also obliged to accept the resignation of Mr. Bernhard, the superintendent, for the reason that Mrs. Bernhard, because of poor health, was not equal to the task falling to her. Mr. Bernhard's successor, Mr. Gernand, took up his duties April 1st.

The number of students in the institution for the year 1911—12 is 160. At the close of the last school-year there were 132 remaining.

Since the beginning of the current year monthly lectures on popular subjects have been given before the students by speakers selected from the list of the Chicago Sunday Evening Club.

EDEN THEOLOGICAL SEMINARY

During the school-year 1910—11 sixty-six students were enrolled at Eden; of these the senior class had twenty-one, the middlers and juniors twenty-five and twenty respectively. This year there are sixty-nine.

At different times the work of both teachers and students was interrupted by illness of one kind or another. In two instances the services of the Deaconess Home had to be requested. In God's mercy, however, serious consequences were averted.

At the April meeting, 1911, Rev. A. Grabowski, professor of Hebrew and practical theology, tendered his resignation, which the Board, on account of the personal reasons given, felt obliged to accept. The sentiments of the Board were voiced in a unanimous vote of thanks and appreciation for his nine years' services. On July 25th Rev. G. Braendli of Talmage, Nebr., was chosen as his successor. Professor Braendli completed his theological studies at the University of Basel, where, for a number of years, he also had the advantage of acting as amanuensis to

Prof. Riggenbach, well known for his exegetical labors and researches. He came to America in 1894.

The Board of Control was authorized to appoint an instructor in church music and hymnology, their choice falling upon Prof. F. Saeger.

FINANCIAL STATEMENT

RECEIPTS

Balance, February 1, 1910.....	\$ 8,967.60
Offerings.....	8,715.33
Bequests.....	2,286.54
Reformation Day offerings.....	9,753.86
Seminary Day, Elmhurst and Eden.....	943.39
Educational Fund.....	1,445.54
Interest.....	2,042.80
Eden Publishing House.....	14,800.00
Tuition.....	7,221.35
From Books and Stationery.....	754.05
From the Superintendent.....	401.29
Miscellaneous.....	481.35
Loans.....	17,000.00
Total.....	\$74,822.78

DISBURSEMENTS

Eden Seminary, Maintenance.....	\$16,928.63
Elmhurst College, Maintenance.....	30,563.41
Pension, Prof. E. Otto.....	200.00
Loan repaid.....	2,000.00
Professors' residences, Eden.....	14,816.55
Traveling expenses.....	302.38
Pro rata of Gen. Treasurer's salary.....	130.00
Interest.....	192.50
Postage and printing.....	14.35
Miscellaneous.....	239.67
Total.....	\$65,387.49
*Balance, February 1, 1911.....	9,435.29

CENTRAL BOARD FOR HOME MISSIONS

Chairman, Rev. F. Reller, 1125 W. Michigan, Evansville, Ind.; *Secretary*, Rev. F. G. Ludwig, 841 Fourth St., Milwaukee, Wis.; *Treasurer*, Rev. J. Nuesch, 1020 Exchange St., Keokuk, Iowa; Rev. J. Baltzer, St. Louis, Mo.; Rev. K. Koch, St. Paul, Minn.

*) The figures given in the treasurer's report for the dormitory have not been included in this statement.

The German Evangelical Synod of North America rests upon the active, devoted and heroic missionary work of its founders. On long journeys on foot or horseback, over the most primitive roads and under the most trying conditions, these earnest pioneers made it their business to bring the Gospel of Christ to all the German families in the territory they could reach. Every church that was organized became a new center of home mission work. In 1859 the General Conference (Louisville) established Home Mission work as a distinct activity of the Church, placing the work under the direct supervision of the president general. The Board for Home Missions was created in 1898.

In reviewing the work of the year 1910 we cannot but pause before the throne of mercy and humbly confess our deep gratitude. The Lord has visibly blessed our efforts, and the works of His hand appear all the more plainly, the more we consider the failures and successes of our work. His name alone be praised.

The Board began its work in February, 1910, with a heavy burden of care. There was the great harvest field, white unto harvest with the fruits of many years of earnest labor. At 100 stations in different parts of the country the workers had already begun to gather the sheaves and many more fields were in sight.

Then came difficulties that ought not to have existed. The entire work came very nearly to a stand-still, because *workers* and *means* were lacking to keep up the work. "What is the use of seeking new fields, if the Board cannot even supply those fields already undertaken?" "It is foolish for the Church to look for new fields and then leave them to Lutherans or Congregationalists." "The people at C. in M. had written to the chairman of the Central Board for a pastor. As they were not supplied, they have joined the Lutherans in the neighborhood. Now they have a strong congregation and their own church, and we have lost another opportunity." Such are samples of the letters that came, and our workers in every part of the country complained bitterly, and that justly.

But although such complaints are extremely painful to us, who are earnestly endeavoring to extend the fields of work for our beloved Church, and doubtless just as painful to all who love their Church, nothing could be done to change the situation. All that could be done was to leave untouched a number of fields where work should have been begun, but the condition seems to us a most serious indictment against the Evangelical Church, many members of which apparently do not recognize the peculiar opportunity afforded their Church, nor their own duty in regard to it. Is this lack of knowledge due to pardonable ignorance or to unpardonable indifference? Do we actually pray Sunday for Sunday in all our churches and at thousands of family altars, "Thy Kingdom come," and "Lord, send laborers into Thy harvest," or is all this mere meaningless repetition? Is there no *material for the ministry of the Gospel* in our young people's societies or in our churches? The classes that graduate annually from Eden Seminary are still compara-

tively small, but the Church has long reached that stage of her outward development where there ought to be at least fifty new men at her disposal every year. There ought to be in every District a preparatory school from which could be expected fifteen—twenty young men annually, able to get their diplomas at Elmhurst in two—three years. What a blessing that would be! Our pastors dare not forget to use every opportunity to *win new recruits* for the Master's army in their regular work and especially at the recurring Mission Days.

THE EMPTY TREASURY

Another difficulty that confronted the Board at the beginning of the year was the lack of means. And yet, with an indebtedness of \$6,400, we were obliged to make appropriations of more than \$31,000 to cover work which absolutely had to be continued. But the Lord has provided abundantly. We were enabled to give every worker his due, to cancel the entire indebtedness and, besides, begin the new year's work with a balance of nearly \$17,000. Ashamed of our little faith we would have said like Peter, Depart from us, we are sinful men, O Lord! But we do not want to send Him away, He must remain with us. We live by His blessings.

This remarkable turn in the financial affairs of the Board is due, next to the blessing of the Lord, to the successful issue of the observation of the fiftieth anniversary of our Home Mission work in 1910. The 45,000 souvenir pamphlets at an expense of \$1,164.18 were well received and have been most fruitful in renewed interest and appreciation of the work with which the Board is charged, as shown by the liberal offerings for our work which were contributed by the churches generally.

Nevertheless it would be entirely wrong to suppose that there was no longer need of awakening and fostering the interest in this most important work. That general who does not follow up the advantages gained by a successful campaign proves himself unfit for his task. The Board is determined to not only keep alive the interest in the Home Mission work which has been aroused, but to stimulate and increase it in every way. Pastors of mission charges are urged to keep the editors of our periodicals well supplied with all kinds of interesting information on their work, its difficulties, problems, opportunities, and also the results they are achieving by the grace of God.

The work of 1910 necessitated three meetings of the Board. Meetings should, in the nature of the case, be held at least every two months, did not the great distances separating the members and the consequent expense discourage them. Thus a great deal of business that should be thoroughly discussed must be transacted by means of correspondence, a most tedious and unsatisfactory proceeding, to remedy which three regular annual meetings have now been arranged for.

The problem of appointing a traveling secretary has been frequently and seriously considered, for the necessity of turning over much of the work now done by the members of the Board, with large congregations

to look after, to some one well qualified who can devote his entire time to the work is becoming painfully evident. The Board has been obliged to neglect several phases of its work because none of the members could undertake additional duties without serious harm to their congregational work. It is hoped that the appointment of a suitable man for this responsible position may soon be made.

The Board aims to stimulate and promote denominational loyalty among the churches under its jurisdiction in every way. The use of the denominational periodicals and literature is insisted upon. The District committees for Home Mission work, who are the agencies through which we reach the local churches, must see to it that the newly organized churches are made familiar with the activities of the Church and support her work to the full extent of their ability from the very first. As a sample of what is being done in this direction we give the following figures:

During 1910 eighty-six churches were wholly or partially supported by the Board with \$26,880.00. For their support these churches raised \$28,125.00; besides this they canceled \$22,363.00 of indebtedness and contributed \$2,746.68 for purposes of the Kingdom. These churches consist of 2,498 families, probably 12,500 individual members, and in our opinion they make a very good showing.

IN THE WEST

Brush, Colo., for which only very little money had been spent, was turned over to the Congregationalists, because the members, Russians, so desired. For this loss, however, two other fields were gained. Ogden is making steady progress. The site for the "Jugendbund" Memorial Church there has been purchased and paid for, and it is expected that the church will be dedicated by the close of the year. Rev. Tester has also taken up work in Salt Lake City; a Sunday-school has been organized and services are being held every two weeks for the present. Labor troubles are hindering the work at Louisville, Colo.

In August of last year Rev. E. Bratzel began work at Payette and Idaho Falls, Idaho, and Rev. E. G. Heess at Portland, Ore., continuing work begun by Rev. G. H. Freund. Our attention has repeatedly been called to new opportunities at different points in the Washington Mission District, and we deeply regret that it was impossible for us to act, because of the lack of men. Every field that we cannot supply now means an immediate loss, entailing still others in the future. Under the circumstances the Board *declines to accept the responsibility for losses caused by lack of workers or means*. We know that these fields, Montana and Texas included, will cause great expense to the Church during the next few years, but this shall not keep us from going forward, because we are also convinced that the money invested will be abundantly justified by the success to be achieved. The Board, however, cannot be blamed for losses or failure, if the necessary means and the yet more necessary men are not forthcoming.

CANADA.

The progress here is indicated by the fact that there are now three of our pastors, the Revs. E. G. Albert, F. Fischer and I. Neumann, at work in Winnipeg, the center of our field in Western Canada. Rev. Fischer serves two churches. On the other hand progress is hindered by the fact that the small Winnipeg churches claim the services of their pastors every Sunday, which does not permit them to seek new openings in the surrounding territory. Several new churches could be organized in the vicinity, if the men to serve them could be obtained. Aside from the depressing influence of this fact upon the workers already in the field, the disastrous consequences will be apparent in a very few years. Those churches which have been assisted by the Board for Church Extension are busily engaged in meeting their obligations. Only one worker is at present occupied in Montana, although he has found sufficient material for two additional assistants. It is probable that more progress can be reported in the near future.

It would be very advantageous for the work of the Home Mission Board if the large numbers of young Evangelical people from city and country could be collected at different points. This might be accomplished if a number of conscientious, reliable pastors, or laymen were to organize a corporation and by means of advertising direct those contemplating going West to a suitable neighborhood where churches could then readily be organized. This could be done without any danger of introducing too much "business" into the work of the Church. The plan deserves earnest consideration.

The workers on all the fields deserve the gratitude and appreciation of the entire Church. Firmly and faithfully they are holding out at their lonely and difficult posts, seeking out the scattered and straying ones, gathering those of the household of faith, building churches and extending the territory and the influence of the Church. The lack of fraternal association, the monotonous and severe conditions under which they are obliged to work, the intercourse with the unspiritual and worldly to which they are confined, and the constant self-denial which their work involves, makes their work doubly onerous, even if it does steel their character and leads them to draw, grace for grace, more frequently from the rivers of God that are full of water, than might have been the case otherwise. Let us remember before the throne of God the mission workers whom we send out into the distant fields.

During 1910 ninety-two parishes comprising 106 churches were supported by the Board, either wholly or in part. Nine churches became self-sustaining; eighteen churches, in most of which the work is especially difficult, which have been assisted more than six years, are still on the list. In spite of the difficult conditions work was begun during 1910 in sixteen new fields. For 1911 eighty-five parishes comprising 103 churches are being supported with \$27,580.00 as follows:

Atlantic District.....	2	parishes.....	\$ 820.00
Indiana District.....	6	"	2,370.00
Iowa District.....	3	"	550.00
Kansas District.....	8	"	2,250.00
Michigan District.....	4	"	1,600.00
Minnesota District.....	7	"	1,800.00
Missouri District.....	5	"	1,230.00
Nebraska District.....	2	"	200.00
New York District.....	1	"	360.00
North Illinois District.....	6	"	1,420.00
Ohio District.....	3	"	1,200.00
Pacific District.....	5	"	1,910.00
South Illinois District.....	3	"	250.00
Texas District.....	5	"	1,560.00
West Missouri District.....	2	"	325.00
Wisconsin District.....	7	"	2,025.00
Colorado Mission District.....	4	"	2,540.00
Washington Mission District...	7	"	2,970.00
Manitoba, Canada.....	3	"	1,600.00
Montana.....	1	"	600.00

In addition to the above there were also appropriated the following: \$900 for an English church to be organized in Cleveland, Ohio; \$720 for a traveling missionary for northern Wisconsin; \$300 for mission work in the Washington Mission District, and for mission work and expenses in five Districts \$501.85. The appropriations for 1911 thus amount to \$30,001.85.

FINANCIAL STATEMENT

RECEIPTS

Balance, February 1, 1910.....	\$	_____
Offerings and contributions.....	35,894.70	
Interest and advances.....	1,448.00	
Eden Publishing House, 1909 and 1910.....	13,500.00	
From various churches.....	723.50	
Bequests.....	810.00	
Checks returned.....	186.00	
Total.....	52,562.80	

DISBURSEMENTS

To pastors and workers.....	\$26,651.60	
Administration.....	38.74	
Printing.....	1,221.04	
Advances repaid.....	6,776.94	
Pro rata Salary of Gen Treasurer, 1909 and 1910.....	225.00	
Interest and note.....	468.36	
Miscellaneous.....	2.50	
Traveling expenses.....	259.90	
Total.....	\$35,644.08	
Balance, February 1, 1911.....	16,918.72	

THE HARBOR MISSION

Chairman, Rev. W. Batz; Secretary, Rev. F. H. Klemme; Treasurer, Rev. W. H. Aufderhaar; Mr. J. H. Mattheis and Mr. H. Brodt, representing Christ and Concordia churches, respectively, all of Baltimore, Md. Pastor, Rev. Otto Apitz, 1308 Beason St., Locust Point, Baltimore, Md.

The necessity of protecting immigrants arriving in this country from becoming a prey to unscrupulous persons of every kind, and of furnishing them with aid, information and religious care, brought about the establishment of a harbor mission at the port of Baltimore, Md., in 1887. The work was handicapped by many difficulties, until in 1904 a suitable building was erected.

The Evangelical Harbor Mission is the chief agency for the care and comfort of the immigrant at Baltimore. Its services in welcoming the friendless, finding work for the willing and affording protection and guidance to those in need, are given irrespective of denominational lines, and the humane work done during a quarter of a century is very valuable.

The immigration to this country was much more numerous during 1910 than in the year previous. The number, 1,198,037, was exceeded only in 1907. Of these 34,311 landed in Baltimore. The fact that only 159 of these were deported, shows that only a desirable class of immigrants land at this port. Of the 159 only two were Germans.

The commissions from the sale of tickets were \$91.00 less than 1909. As the steamship agency earns, as it were, the daily bread of the entire work, all those of our people who are contemplating a trip abroad are kindly asked to purchase their tickets through this agency; the rates are nowhere cheaper, and the well equipped Home offers comforts and accommodations which cannot be obtained elsewhere. Tickets are sold by us via New York as well as via Baltimore.

During 1910 505 persons were furnished with temporary lodgings. Many of those enjoying the shelter of the Home for a brief space of time have been indifferent to the Church and the Word of God for many years, and the ministrations which the Home affords are fully appreciated. Evangelical papers and periodicals are distributed to all, while those seeking work are referred to the proper persons or places. The Germans in the Detention House are also cared for and services held there; Sunday services are held on the Bremen and Hamburg steamers for the benefit of the seamen, and the sick are visited in the hospitals. The comforts of the Home are at the service of the sailors of all the German lines, whose piers are in the immediate neighborhood. Since 1899 the mission is associated with the Central Committee for Inner Missions of the Evangelical Church of Germany, with headquarters at Berlin, the pastor being the representative of this Committee for the United States. Since 1907 the Harbor Mission at Baltimore is one of the stations of the German Evangelical Seamen's Mission, also of Berlin.

On September 24th the mission observed the twenty-fifth anniversary of its establishment. The statistics, which are available only since 1890, show that during that time 142,117 persons came into touch with the pastor, 4,585 of whom were guests of the Home for longer or shorter periods, while over \$180,000 was handled for them by the pastor.

The offerings received during 1910 made it possible to pay \$1,000 of the indebtedness still resting on the building. A debt of \$500 remains.

FINANCIAL STATEMENT

RECEIPTS

Balance, February 1, 1910.....	\$ 339.65
Offerings.....	916.44
Commissions.....	649.73
Baltimore and vicinity.....	658.12
Miscellaneous sources.....	539.94
Total.....	\$3,103.88

DISBURSEMENTS

Salary of the pastor.....	\$ 720.00
Help.....	218.30
Maintenance, repairs, etc.....	860.08
Total.....	\$2,798.38
Balance, February 1, 1911.....	305.50

CHURCH EXTENSION

Chairman, Mr. Paul Abt, East St. Louis, Ill.; *Secretary*, Rev. H. Walser, 2348 Tennessee Ave., St. Louis, Mo.; *Treasurer*, Rev. W. Hackmann, 4019 St. Louis Ave., St. Louis, Mo.; Rev. L. Kohlmann, Chicago; Mr. H. Huning, St. Louis.

In 1889 the General Conference (Evansville) established a Church Extension Fund for the purpose of assisting struggling churches in the erection of the necessary buildings. Upon sufficient security advances are made to such churches at very low interest and under conditions adapted to the needs of the situation. The funds are administered by a board chosen by the General Conference, regularly incorporated and having competent legal advisers.

Although hardly a meeting of the Board passes without cause for regret that the means at its disposal are not at least double its present working capital, the comparatively small amount of money in our hands has been wonderfully blessed. The fact that during twenty years ninety-five churches had the advantage of the Board's assistance in obtaining a church home, ought to be a constant inducement to support this cause much more liberally than was done in the past. Many letters are constantly received from churches that could dispense with the annual aid

from the Home Mission Board, if they could obtain a larger sum as a loan on the terms we offer. If more churches could be assisted, and in a more substantial manner, much Home Mission money could be released for new undertakings.

If the matter were brought to the attention of all our churches, there is no doubt that the aim of the Board, a working capital of \$100,000, would soon be realized. The impression that the Board has sufficient capital is entirely unfounded and unreasonable, as by far the larger part of the funds entrusted to the Board are tied up in loans for various terms and not available for immediate use. In order to enable us to grant all the requests that came during 1910 there should have been at least \$10,000 more ready cash on hand. Wherever the matter is properly presented to the people there will, without doubt, be a ready response that will enable the Board to extend its helping hand much farther than is now possible.

Every case coming before the Board is thoroughly and conscientiously considered and no aid is declined without sound and weighty reasons. The terms upon which money is loaned are much more advantageous than can be obtained elsewhere, and no applications in line with the Board's purpose to loan money to help young and struggling churches in the erection of the necessary buildings, rather than aid churches who may find themselves in financial difficulties, is denied, if the money needed is available. The Board is responsible for its action only to the General Conference, and District conferences should not attempt to influence its attitude.

During the year 1910 there was loaned to eight churches, including two mission loans, the sum of \$10,346.28. The amount repaid into the treasury was \$4,367.00. The entire working capital is at present \$60,812.00.

FINANCIAL STATEMENT

RECEIPTS

Balance, February 1, 1910.....	\$ 2,230.76
Offerings of churches.....	5,866.30
Loans returned.....	4,367.50
Interest.....	639.98
Miscellaneous.....	1,297.11
Total.....	\$14,401.65

DISBURSEMENTS

Loans made.....	\$10,336.56
Miscellaneous.....	2,020.00

THE BOARD FOR FOREIGN MISSIONS

Chairman, Rev. Paul A. Menzel, 1920 G St., N. W., Washington, D. C.; *Corresponding Secretary*, Rev. C. W. Locher, 1300 E. Fayette St., Baltimore, Md.; *Treasurer*, Rev. Tim. Lehmann, 674 Hig^h St., Columbus,

Ohio; Rev. F. Frankenfeld, Rochester, N. Y.; Mr. Theo. Speyser, Buffalo, N. Y. (St. Peter's Church); Mr. F. Hartung, Richmond, Va. (St. John's Church); *General Secretary*, Rev. E. Schmidt, 97 Huntington Ave., Buffalo, N. Y.

HISTORICAL

The interest taken by Evangelical pastors and people in the foreign mission work has always been active, by reason of the direct contact of the founders of the Church with the missionary movements in Germany and Switzerland early in the nineteenth century. The offerings contributed by the Evangelical churches were for many years distributed among several European mission societies according to the preference of church or pastor.

In 1867 a number of Evangelical pastors with some representatives of Reformed, Lutheran, Presbyterian and Moravian churches, formed the German Evangelical Mission Society and engaged in independent mission work in the Central provinces, East India, with Rev. Oscar Lohr as the first missionary. In the course of time the development of the work required greater resources than were at the disposal of the society, and in 1883 the General Conference (St. Louis) accepted the offer of the society to turn over the whole work to the German Evangelical Synod of North America. The supervision is in the hands of a Board for Foreign Missions consisting of seven members and chosen by the General Conference.

REPORT FOR 1910

Two events of the year 1910 cannot fail to make an impression upon the world at large and especially upon the members of the Christian Church. One of these is the *World Missionary Conference* at Edinburg, which is significant because of the varied representatives brought together to discuss the problems of the Kingdom, because of the wide range of the subject matter presented, and because of the unique spectacle of an almost united Christian Church which it presented to the world.

Our Evangelical Church must be convinced that it cannot be and is not excluded from the remarkably powerful and blessed results going forth from this great gathering. We need not fall in line with an over-enthusiastic section of the Protestant Church, but we dare not close our eyes to the world duties which God has entrusted to us in this missionary epoch. Missions must always have the *central position* in the life and work of a Church; the duty to spread the Kingdom is just as binding upon all Christians and each one individually as are the cardinal virtues of Christianity, faith, hope and love. If the way of faith is the way of obedience, then we are called to make new experiences of the power and grace of God for ourselves, our Church and the whole world, by as much as we take up with greater energy and firmer faith the newly recognized and more deeply appreciated duties of this age in reference to the spread of the Gospel throughout the whole world.

It seemed to be the duty of your Board to make the practical results of this world gathering fruitful for our own smaller circle of activity. With the missionaries on the field we took up the consideration of questions pertaining to a more united effort to reach all the people in our district by affiliating more closely with other missionary agencies. Such a union would involve questions of higher education, the publication of a Christian periodical and of literature in general. The international committee has offered its services as intermediary between the various boards and missionary conferences, but the authority for such proceedings must come from the General Conference.

Another event of importance was the *Men's National Missionary Congress* at Chicago, the culmination of a movement within our country that has touched the people, especially the men, and we cannot permit this influence to pass by without availing ourselves of its power in pointing out to the men that their intelligence, their energy and their possessions must be placed at the disposal of their Master for the purpose of winning the world for Christ. The delegation of about forty of our people, pastors and laymen, recommended the following plan of action which can be only briefly be alluded to here:

1. We recommend a thorough canvass of every congregation to secure the co-operation of every member in the Church to give systematically and regularly for missions.
2. We recommend the appointment of a missionary committee in every congregation to deepen the missionary interest by spreading information and give wholesome advice as to each one's duty in reference to the kingdom of God.
3. We recommend the appointment of a Central Laymen's Committee to devise ways and means of arousing a live interest in this cause throughout the entire Church.

Messrs. W. P. Krauss, Baltimore, L. B. E. Peters, St. Louis, Chas. P. Brecher, Louisville, and Chas. F. Reif, Buffalo, have been appointed by the President General to serve on this committee.

It is gratifying to note that the interest in missions is on the increase. Although we often meet pastors and lay members who do not recognize the privilege of having a part in this God-given opportunity of saving mankind, yet the greater percentage of pastors and very many congregations have caught the vision and do really bring sacrifices in obedience to the will of the Lord. Especially do we note the lively interest shown among young people's societies and in Sunday-schools; the seed sown there will bring even more fruit in the future.

The finances of the Board were in a better condition than anticipated, thanks to the willingness of our friends to contribute according to their means and interest. But we have not yet reached the highest point of our possibilities. An annual offering of a church does not suffice to meet all the expenses incurred. We hope and pray that the Lord may give that which we need, as the work grows, for who is there in our midst, who could sincerely recommend a retrenchment of the plan?

We have been put to shame in our own little faith, and we know that the next years will see a remarkable growth in the spiritual life of our people, illustrated by a more willing co-operation to do the Lord's work not miserly, but cheerfully.

The greatest need, however, is still that of *laborers*. How great is this need, may be seen from the fact that we had to accept the offer of the Mennonite mission to supply us a substitute, while Mr. Anderson had to come to America. Even now it is being suggested that we look around *outside* of our Church for available material, if there are none of our own ordained young pastors who hear and heed the call, as the danger is imminent that some one or other of our brethren will break down under the weight of the work. Let us not fail to pray earnestly: Lord, send laborers.

THE SITUATION

All of the workers in India agree that a general awakening is going on throughout the entire population, and that missions and the Christian religion are the most important factors in this direction. This awakening is bringing forth a number of reform-movements, some of them paralleling or crossing each other. The friends of missions find much encouragement in the fact that the people are beginning to be ashamed of the awful immorality of heathenism. The missionary is no longer alone in demanding the abatement of vice in the service of religion, nor in his efforts for the social uplift of the lower classes. In numerous congresses and conferences native Indians discuss the improvement of their people's conditions and seek to accomplish their object by means of peaceful, well-considered means, rather than through bloody and useless rebellion. Young India seems to be determined to aid in the war which the missionary is carrying on, at least as far as social service is concerned, and it is becoming plain that the number of converts is not the *only* fruit of patient missionary labor. While the missionaries are glad of these reinforcements, they realize nevertheless that the end of the fight is still far distant, even in fields where work was begun much earlier than on our own.

Not a few "Young Indians" are playing a double game. Under the mask of friendly appreciation of the missionaries' work, they secretly oppose their efforts and seek to arouse the hostility of the people against them. This is especially true in education. Their influence has led to open conflict in Bistrampur, and is making itself felt at Parsabhader. Some have been awakened by the Gospel message, but nevertheless see in Hinduism the one hope of their country. They want no *foreign* religion, least of all that of the present governing nation. The Swadeshi movement (India for Indians) extends to religion also. And in order to cover up the moral poverty of the Hindu religion, Christian truths and principles are borrowed and read into their own religious literature without admitting their Christian origin. They want the fruit, but not the tree. "The reform movement," says Rev. Nussmann, "is similar to

the re-awakening of heathenism in the days of Julian the Apostate in the fourth century. In the next decades the watch-word for India will be 'Christ or Krishna'; but here the end will be the same as it was there: 'Thou hast conquered, O Galilean!'"

It is evident that the present situation is a challenge to energetic and thorough-going advance in view of the favorable opportunities which are given us. The doors are open for us as never before, especially for mission schools. No other branch of our work is developing so rapidly. Six new schools were opened in 1910 and the number of scholars rose from 2,209 to 2,680. In view of the limited means the Board was obliged to refuse the requests for a number of new schools, in response to which action the Revs. Nottrott and Hagenstein point out the serious responsibility of such a course. "We dare not neglect the opportunities before us, lest we show ourselves unworthy of the way in which the Lord is preparing our way. It is our duty to work as He directs, and we must be ready to follow."

In comparison with the previous year the statistical reports show noteworthy progress, for which we are indeed grateful. The number of out-stations rose from fifty-three to fifty-nine; with the six main stations there are now sixty-five places where larger or smaller congregations gather every Lord's Day to listen to the preaching of the Gospel, so many centers of Christian influence for the surrounding territory. One catechist (native assistant pastor) has been added, while the number of teachers is greater by twenty-one, so that at the close of the year 1910 there were sixty-eight catechists and 135 teachers. (The number of teachers has nearly doubled in five years.) The increase in the number of scholars mentioned above amounts to twenty-one per cent. The number of orphans cared for at the stations has decreased by sixteen, there being now 230. Of the 1,360 Sunday-school scholars nearly half are heathen children, who are very irregular in their attendance. Some churches show a decrease of membership on account of removals; thirty-seven relapsed into heathendom and were excommunicated. The number of persons baptized were 123. The number of members, 3,347, has increased by 199; 122 candidates for baptism are being instructed. A large number of lepers (460) are being cared for at Chandkuri and Rairpur; since coming under our care 289 of these unfortunate became Christians. The local receipts, including rents, tuition and Grant in Aid from the government, amounted to Rs. 7,921 (\$2,640), Rs. 1,384 (\$461) more than in 1909; the offerings and contributions, including special gifts for the erection of a Home for the Blind, amounted to Rs. 1,710 (\$570).

While no ordained or medical missionary could as yet be secured, four additional workers will nevertheless depart for India this fall. They are Miss Katherine Brueckner of Sandusky, Ohio, formerly treasurer of the "Jugendbund"; Mrs. Helen Ensslin-Sueger, also of Sandusky, and Mr. and Mrs. Egelhoff, a mechanical engineer of Buffalo, N. Y., who sacrifices bright prospects in his profession to obey the missionary's call. Rev. and Mrs. M. Lienck, Prescott, Wis., leave for India later.

In India the work could not be done without serious interruption. Rev. E. Tillmanns was obliged to return home to regain full health and is improving his time by taking further medical studies at Chicago. Miss Martha Graebe arrived in June for an eighteen months' stay in this country to strengthen her failing health. Several of the missionaries and their families also suffered more or less from illness.

From the following our friends may gain an insight into the conditions and the work done at each of the stations.

BISRAMPUR

The Rev. K. W. Nottrott and his wife have charge of this station, the center of a district containing 75,000 souls. Associated with them are thirteen catchists, twenty-seven teachers, two Bible women and a native physician. The field comprises the Bisrampur church and seventeen out-stations, with 1,049 Christians; there are also twelve schools, two orphanages and an industrial establishment.

The unsatisfactory harvest of 1909 and the consequences it entailed brought suffering and loss to the congregation, but the earnest efforts to deepen the spiritual life of the Christians, as well as to come into closer touch with those outside of the Church, were not abated. Every Sunday Rev. Nottrott or one of the catechists preached in the large church of the station, usually to fairly good audiences. At the same time Mrs. Nottrott conducts a service with the mothers who could not leave their little ones at home; in the afternoon the more educated women are gathered for worship and instruction. Much interest is also manifested in a mid-week service.

The cool season finds the catechists on extended preaching tours, when they also sell books and literature, 1,400 copies being disposed of during 1910. Twice a year all the native preachers assemble at the station for purposes of study and fellowship. A colporter who, in 1910, sold 1,250 Gospels and many other portions of the Bible, also assists in the work. Although the receipt of the congregation fell below those of 1909, the debt on the Ganeshpur church (one of the out-stations) could nevertheless be reduced. The entire debt will doubtless be canceled this year. The enrollment in the schools rose from 396 to 530, including twenty-one scholars of the industrial establishment.

RAIPUR

This station is the center for a district comprising about 175,000 souls. In addition to the main station there are seventeen out-stations with a total of sixty-eight members, twelve schools with 629 scholars, a boys' home, a seminary for training native workers, a leper asylum and the senana work. The work involved is performed by Rev. and Mrs. Stoll, Rev. Gass, the Misses Martha Graebe, Adele Wobus and Elise Kettler, assisted by twenty-nine catechists, thirty-eight teachers, four Bible women and a colporter. Rev. Stoll, who has been in India without furlough for thirty years, has charge of the Raipur church, seven out-sta-

tions and four village schools. Rev. Gass is director of the seminary, the English vernacular school (229 pupils) and the boys' home; ten out-stations and five village schools are also under his supervision, as is also the leper asylum which is supported by the city authorities. The number of scholars in the schools has grown from 358 to 496. The Sunday-school has 225 scholars, mostly of heathen parentage. The seminary has an enrollment of ten; five graduated in March and at the time of writing three applications had been received. The students are impressed with the thought that it is not so much their learning as their example and conduct upon which their success depends. The churches grow slowly, as it is difficult to get the listeners—who are always numerous—to make public confession, especially so, since the missionary cannot guarantee them their livelihood. Nevertheless twenty converts were baptized.

Miss Graebe reports 1,864 visits to the *senanas* (women's apartments) which include teaching and giving medicine. Besides this she is training twenty-three daughters of catechists and teachers in her work. Two Bible women and a matron assist her. Miss Kettler has assumed Miss Graebe's duties during her absence. Miss Wobus' work in the two schools for girls, one of them (fifty-one scholars) on the mission compound, and the other in the center of the city, with sixty scholars, chiefly girls of higher caste, does not offer much material for publication, though it is of far-reaching significance and deserves full acknowledgement. Outside of school hours she visits the homes of her scholars.

CHANDKURI

For the 75,000 souls in this district there are the following workers: Rev. and Mrs. Jost, nineteen catechists, thirty teachers, two Bible women and a hospital assistant. The congregation, with eighteen out-stations numbers 1,369 Christians; in the fifteen schools there are 464 children. Mr. W. H. P. Anderson, superintendent of the leper asylum, reports 370 inmates, besides whom sixty-three untainted children are cared for. In the asylum forty-six adults and two children were baptized. Although the religious life of the people leaves much to be desired, there are yet indications that the work is not in vain. Much more could be done if there were another missionary at the station to attend to the preaching at outlying posts. It should be added that the catechists raise enough money among themselves to support one of their midst at an out-station. There were forty-eight persons baptized and received into membership, and twenty-nine children were accepted by baptism.

PARSABHADER

Parsabhader is a village with about 1,000 acres of land, owned by the mission, from which about 50,000 souls can be reached. The workers are: Rev. A. Hagenstein, one catechist, twenty-five teachers and a colporter. The congregation comprises 174 members; there are eleven schools with 629 children, and two orphanages. The schools are es-

pecially prosperous and there are numerous opportunities to open more. The text-books are all of a Christian character. Once a month all teachers gather at the station for advice and assistance.

MAHASAMUDRA

The work here was begun in 1908 by Rev. E. Tillmanns, but was interrupted by his illness and subsequent departure for America. The district comprises about 50,000 souls. The work is being done by Rev. F. A. Goetsch with three catechists, eleven teachers in five schools with 240 children and a colporter. The congregation, with five out-stations, has forty-one members. A severe storm caused some damage at the station and in the vicinity, and much repair work was required to put the buildings in good order for the rainy season.

SAKTI

Rev. and Mrs. O. Nussmann with three catechists and four teachers are at work here. The congregation numbers forty-six members; in three schools there are 136 scholars. A population of about 50,000 is within reach. This, the youngest of the stations, is in the most north-eastern corner of the Central Provinces. Since the beginning, 1909, serious difficulties were encountered, but the workers are confident of better things. Two new schools are to be opened shortly. Work in Raigarh (the adjoining province) and even in Sakti itself had to be given up for fear of being forbidden throughout the whole province, and chief attention was therefore given to the villages of Bilaspur. The Baptist mission at Sambalpur (eighty miles east of Sakti) transferred a number of Christian families to our care, on account of the difference in language and the distance.

The end is not yet. The number of souls in our territory, unreached by the Gospel, are appalling. It is a struggle almost beyond the strength of the few laborers on the field. Still they are not discouraged, for the promise of the Master holds good even now. The conditions everywhere necessitate an earnest and persistent advance if we are not to lose the foothold gained.

FINANCIAL STATEMENT

RECEIPTS

Balance, February 1, 1910.....	\$ 525.73
Voluntary offerings.....	33,525.47
From "Mission to Lepers".....	485.25
Interest.....	603.71
Eden Publishing House (1909).....	1,170.00
Literature.....	526.22

Total.....\$36,836.48

The Young People's League, New York District, furnished for
the Hostel in Raipur, to be erected during the year.....\$1,550.00
The "Kehr Legacy on Time Deposits".....1,425.00

DISBURSEMENTS.

Salaries of missionaries, catechists, teachers and assistants, repairs and building.....	\$27,295.49
Special allowances.....	3,758.98
Salary of general secretary, rent, traveling and office expenses	1,776.88
W. H. P. Anderson traveling expenses.....	417.55
Administration (traveling and office expenses of members of Board).....	2,051.16
World's Missionary Conference.....	235.00
Literature.....	1,430.95
Mrs. K. Lohr, allowance for children.....	125.00
"Mission to Lepers".....	97.90
Ministerial Relief dues for twelve missionaries.....	240.00
Pro rata of General Treasurer's salary.....	130.00
Total.....	\$35,741.91
Balance, February 1, 1911.....	1,094.57

THE BOARD FOR MINISTERIAL RELIEF

(Invalid and Retired Pastors, Pastors' and Teachers' Widows' and Orphans' Support)

Chairman, Rev. J. Abele, Cook, Nebr.; *Secretary*, Rev. J. H. Dinkmeyer, Alhambra, Ill.; *Treasurer*, Rev. I. Th. Seybold, Atwood, Ill., R. R. 3; Rev. F. C. Krueger, Lasalle, Ill.; Teacher L. Saeger, St. Charles, Mo., R. F. D.; Mr. H. W. Stoenner, Milwaukee, Wis.; Mr. F. Merten, St. Charles, Mo.; Mr. H. C. Althoff, Freeport, Ill., R. F. D.

HISTORICAL

Realizing the importance of the duty of providing as carefully as possible against illness, old age and death, so that the care of their families might not be a burden for others, Evangelical pastors began to provide for mutual aid in meeting this need as early as 1857. These and later efforts did not prove satisfactory, however, and in 1874 the General Conference created the Fund for Invalid and Retired Pastors, which, from the proceeds of annual dues, paid by all the pastors, was to assist ministers in times of adversity according to their need. In 1883 the Pastors' and Teachers' Widows' and Orphans' Fund was established on the same basis.

The method of measuring the assistance given by the momentary need did not prove at all satisfactory, however, and the General Conference of 1909 (Burlington) adopted the provisional plan—final action being reserved for the General Conference of 1913—of a sliding scale for both payments and benefits on a strictly business basis. The benefits range from \$100 per year during the first ten years of service to a maximum of \$240 per annum, with the payments ranging from \$20 per year during the first thirty years of service, \$15 for the ten years following, and \$10 thereafter until retirement. The contributions from

churches and individuals go into a separate relief fund which is to be drawn upon where the sustentation fund does not afford adequate support.

THE REPORT

During 1910 the contributions from churches and individuals amounted to \$10,163.83. This shows that our people will not suffer their aged and invalid pastors and their widows to be in want. On the other hand, it needs to be known, also, that there are still many of our churches that forget to send in an offering for the Ministerial Relief Fund, in spite of the resolution of the General Conference. If these indifferent churches might see the need and distress of many pastors and pastors' widows, we believe they would gladly send their gifts.

There are now 1,051 names on our roll, 874 active pastors and teachers, sixty-four invalids, and 113 widows. Except in a few instances where it has been overlooked that the Fund must now be conducted strictly on business lines, the dues have been paid promptly. District presidents will give or accept letters of transfer from one District to another only when the request is accompanied by the membership card.

It is recommended that Memorial Sunday (the last Sunday of the Church Year) be set aside as the day for the Ministerial Relief Fund offering.

FINANCIAL STATEMENT

RECEIPTS

Balance, December 31, 1910.....	\$ 6,477.47
Dues from pastors, teachers and widows.....	18,014.58
Contributions from churches.....	10,163.83
Interest.....	779.57
For the Fund.....	30.00
Bequests.....	75.00
Eden Publishing House.....	10,100.00
Mortgages canceled.....	3,000.00
Miscellaneous.....	507.36
Total.....	\$42,670.34

DISBURSEMENTS

To fifty-nine invalids.....	\$10,175.49
To 106 widows.....	13,433.50
Administration (including traveling and office expenses).....	334.36
Literature.....	96.08
Mortgages.....	15,750.00
Pro rata of General Treasurer's salary.....	55.00
Safe.....	50.00
Returned.....	10.00
Miscellaneous.....	4.01
Total.....	\$39,908.94
Balance, January 31, 1911.....	9,238.87
Invested in mortgages.....	20,450.00
Total assets Ministerial Relief Fund.....	29,688.87

EDEN PUBLISHING HOUSE

Chairman, Rev. Theo. Oberhellmann, 1910 Newhouse Ave., St. Louis; *Vice-chairman*, Rev. F. Klemme, St. Louis; Representatives of Zion's, St. Paul's and Bethany churches, St. Louis.

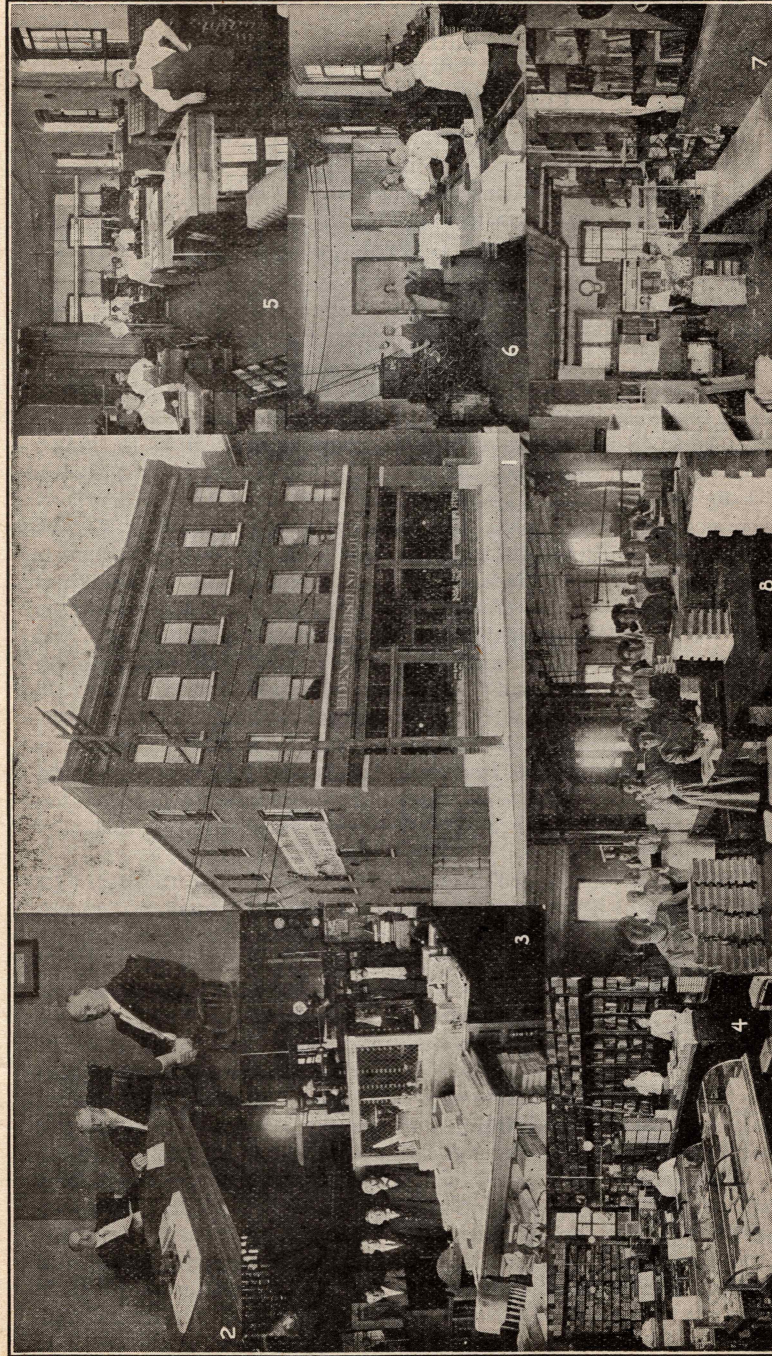
English Literary Committee: Chairman, Rev. C. G. Haas, 562 Elliott Ave., Buffalo, N. Y.; Rev. T. L. Mueller, St. Louis, Mo.; Rev. H. Katterjohann, Kenton, Ohio.

German Literary Committee: Chairman, Rev. F. Mayer, D.D., Manchester, Mich.; Rev. A. Muecke, Hubbard, Iowa; Rev. K. Wiegmann, Red Bud, Ill.

After the organization of the German Evangelical Church Association of the West in 1840 the need of suitable literature was distinctly felt. The small beginnings of the work, however, as well as the scanty resources of men and means delayed the undertaking of this kind of work for several years. It was not until 1850 that "*Der Friedensbote*" appeared, at first monthly at fifty cents per year. A *Book of Worship* was issued in 1857; the *Catechism* in 1863, and the *Church Hymnal* in 1867. "*Die Christliche Kinderzeitung*" (at first a private undertaking) appeared in 1866; a series of school books in 1869; the first issue of "*Der Evangelische Kalender*" (father of "*The Evangelical Year-Book*"), was published in 1872; the "*Theologische Zeitschrift*" (now *Magazin für Evangelische Theologie und Kirche*), came in 1873, and "*Biblische Geschichten*" and a number of books for general reading in 1878; "*Liederbuch für Sonntagschulen*" was issued in 1882; "*Der Missionsfreund*" in 1883 (discontinued in 1909); a series of Sunday-school requisites appeared during the two years following; "*Lektionsblatt für Sonntagschulen*" was published in 1886; "*Unsere Kleinen*" in 1887, and "*Der Jugendfreund*" in 1890.

The General Conference of 1889 (Evansville) created the Board for Publications, which was to carry on the publishing business in the name of the Church. In addition to this Board, which is charged with the business management and the supervision of the technical work of publication, two Literary Committees, German and English, were later created for the purpose of supervising such publications in both languages as may be needed from time to time to serve the best interests of the Church. The Conference of 1895 (Elmhurst) authorized the erection of Eden Publishing House, where at present upwards of fifty employes are engaged in composing, printing and binding all our periodicals and publications. A branch office was opened in Chicago in 1906.

In response to the demand for English publications an English Catechism was issued in 1896; the General Conference of 1898 (Quincy) established the "*Evangelical Companion*"; the "*Evangelical Hymnal*" appeared a year later, and the first issue of the "*Messenger of Peace*" (established by the General Conference of 1901 (St. Louis) appeared January 1, 1902. "*Faithful unto Death*" came out in 1903. The General Conference of 1905 (Rochester) authorized the appointment of one editor to



1. Edén Publishing House. 2. The editors. 3. The office. 4. Salesroom. 5. Composing room. 6. Mailing department. 7. Packing and shipping room. 8. Bindery.

have charge of both periodicals and give his whole time to the work. "*Bible Stories*" appeared in 1906 and "*Christian Hymns*" in 1908. The General Conference of 1909 (Burlington) established the "*Children's Comrade*," authorized the appointment of an associate editor for the "*Evangelical Companion*" and the annual publication of the "*Evangelical Year-Book*."

From 1884 until January 31, 1910, the total net earnings of the publishing department amounted to \$608,514. The disposal of these earnings, as regulated by the General Conference of 1909, is as follows: \$10,000 to the Ministerial Relief Fund; one per cent of the remainder to the Central School Board, and three per cent into the general treasury, the balance to be divided equally between the Board for Educational Institutions and that for Home Missions.

During the year 1910 the work of the department could be done without serious interruption. The difficulties that presented themselves were overcome and the business has in no way suffered. Mr. Ernest W. Meyer, who succeeded Mr. A. G. Toennies as manager of Eden Publishing House on October 24, 1910, has shown himself capable, by experience and ability, to do the work entrusted to him and deserves the entire confidence of our pastors and people.

The circulation of our periodicals, March 1, 1911, as well as the gain (+) or loss (—) during 1910 appears in the list below.

Friedensbote.....	31,132	+ 329
Kinderzeitung (1st and 15th of month).....	43,543	—3,873
Messenger of Peace.....	4,786	+ 478
Evangelical Companion.....	9,956	+2,882
Jugendfreund.....	6,151	— 186
Unsere Kleinen.....	11,141	— 972
Children's Comrade.....	4,469	—1,885
Lektionshefte.....	28,421	— 841
Lektionshefte, Biblische Geschichten.....	5,839	+ 439
Magazin für Theologie und Kirche.....	860	— 4

The English Intermediate and Senior quarterlies published by arrangement with the Methodist Book Concern have proved highly satisfactory, as is indicated by the number of subscriptions (15,215) received during the first year. It is planned to introduce the Junior and Home Department quarterlies for 1912 in the same manner.

At the urgent request of the Central Sunday-school Board and in view of the increasing competition of other English children's papers, the "*Evangelical Companion*" was made weekly instead of semi-monthly with the beginning of 1911. That this step was a wise one is shown by the phenomenal increase in circulation.

The first volume of the *Evangelical Year-Book* was hailed with joy by our English-speaking members, and the edition of 5,000 copies was almost completely exhausted. We are firmly convinced that its popularity will increase with every issue.

The German Literary Committee, besides issuing a Christmas program, a concordance for the Hymnal, and the revised Manual (the constitution and by-laws of the Church and the resolutions and instructions of the General Conference which govern the various boards and officers), has been occupied with the simplification of the Catechism and expects to have the first draft ready early in 1912. The English Literary Committee has issued a second revised edition of the "*The Evangelical Church, Its Principles and Its History*," by Rev. David Brüning, supplemented by a brief history of the German Evangelical Synod, by Rev. F. H. Graeper. The first edition of "*Christian Hymns*" being already exhausted, words and music were carefully revised preparatory to a second edition. The preparation of the large Book of Worship is in progress, under co-operation of a number of pastors experienced in the use of the English languages in Evangelical churches. The simplification of the English Catechism must await the completion of the German book.

In order to meet the very urgent need of a larger and more rapid press facilities an annex to Eden Publishing House has been erected for the purpose of housing a printing press adequate to needs of the establishment. The new press is in use since September 1st.

FINANCIAL STATEMENT

RECEIPTS

Balance, February 1, 1910.....	\$ 1,078.40
Accounts.....	110,110.01
Cash Sales.....	12,332.94
Interest.....	192 00
Chicago branch.....	15,400.00
Total.....	\$139,113.35

DISBURSEMENTS

Stock.....	\$ 31,415.89
Printing paper.....	15,308.73
Freight, express and postage.....	7,443.67
Salaries and current expenses.....	19,091.10
Deposit in St. Louis P. O.....	250.00
Periodicals.....	6,072.65
Advertising.....	1,667.95
Composition, Printing and Binding.....	23,865.53
Turned over to General Treasurer.....	30,000.00
Total.....	\$135,115.52
Balance, February 1, 1911.....	3,997.52

THE BOARD FOR CHARITABLE INSTITUTIONS

Chairman, Rev. F. Holke, 104 Union St., Freeport, Ill.; *Secretary*, Rev. A. Fischer, 2911 McNair Ave., St. Louis, Mo.; Rev. Aug. Jennrich, Salina, Kans.; Rev. A. Dreusicke, Ohlman, Ill.; Rev. H. J. Leemhuis, Quincy, Ill.; Rev. G. H. Schiek, Grant Park, Ill.; Rev. F. Mohme, Kewaskum, Wis.

The Board for Charitable Institutions was created by the General Conference of 1905 for the purpose of exercising control over the large number of Evangelical institutions in almost all sections of the country which minister to the needs of the sick and the helpless, the aged, the orphan and the feeble-minded, and promoting their efficiency, and also for the purpose of encouraging greater co-operation and unity among them. In its report to the General Conference of 1909 the Board named twenty-two institutions as seeming to come within its jurisdiction. Of this number two have withdrawn, while seven have ignored the Board's request for a report on their general and financial condition. The thirteen remaining institutions that have furnished the Board with all the information desired are:

The German Protestant Orphans' Home on St. Charles Rock Road, St. Louis County, Mo.; F. W. Helmkamp, Superintendent.

The Evangelical Orphans' Home, Hoyleton, Ill.; J. H. Koenig, Superintendent.

The German Protestant Orphans' Home, Louisville, Ky.; Mr. Carl H. Toelle, Superintendent.

The German Evangelical Orphans' Home and Home for the Aged, Bensenville, Ill.; Rev. Julius Kircher, 2009 W. 22d Place, Chicago, President.

The Evangelical Church Home, Buffalo, N. Y.;

The Emmaus Homes for Epileptics and Feeble-Minded at Marthasville, Mo. (for men only); Rev. C. F. Sturm, Superintendent; and at St. Charles, Mo. (for women only); Rev. J. W. Frankenfeld, Superintendent.

The Sanitarium and Home for the Aged, San Antonio, Texas; Rev. Carl Saenger, 100 E. Elmira St., San Antonio, President.

The Evangelical Pastors' Home, Blue Springs, Mo.; Rev. J. Sauer, 5018 Euclid Ave., Kansas City, Mo., President.

The Evangelical Deaconess Motherhouse and Hospital, St. Louis, Mo.; Rev. F. P. Jens, Superintendent, 4137 W. Belle Place, St. Louis, Mo.

The Protestant Deaconess Hospital, Evansville, Ind.; Rev. J. U. Schneider, 116 L. 6th St., Evansville, Ind., President.

The German Deaconess Home, Buffalo, N. Y.; Rev. H. Noehren, 639 Riley St., Buffalo, Superintendent.

The Evangelical Deaconess Hospital, Chicago, Ill.; Rev. J. Bollens, Superintendent, 54th Place and Morgan St., Chicago, Ill.

The Evangelical St. Luke's Deaconess Home and Hospital, Fari-bault, Minn.; Rev. Wm. Meyer, Superintendent, 718 Fifth Ave., Fari-bault, Minn.

One interdenominational institution, the German Deaconess Home and Hospital, Cincinnati, Ohio, has also furnished the Board with a complete report.

The reports received from all of these institutions are most favorable and show the earnest desire of our people to express their faith by deeds of charity and to offer the sacrifices with which God is well pleased, Heb. 13: 16. In most of these institutions there is also a number of capable and conscientious workers ready to place their strength and their talents in the service of their Master.

The Board submits the following propositions to the Districts for discussion and approval:

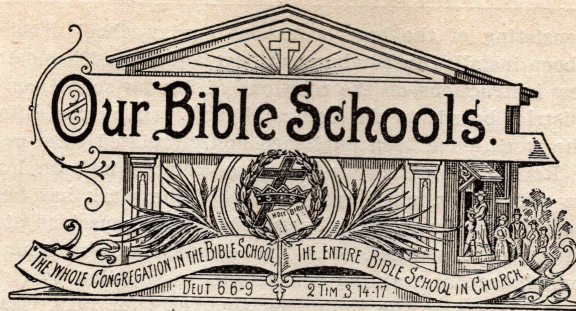
1. The control to be exercised by the Board extends not only to the financial condition of Evangelical charitable institutions, but includes also their moral and educational problems. To this end the members of the Board should from time to time visit and inspect the institutions connected with the Church.
2. In order to stimulate the charitable activities of our people the Board shall from time to time publish reports covering the different groups of institutions, so as to afford the members of our churches a comprehensive view of all benevolent activities.
3. Before February 1st of each year all Evangelical charitable institutions shall, as a matter of course, send a detailed report of their condition to the chairman of the Board. Upon failure to do so after two requests any institution may, without further notice, be removed from the list of denominational institutions and notice to that effect shall be published in the denominational periodicals.
4. The Board should be authorized to issue blanks which, when duly filled out, will contain all the needed information.
5. All charitable institutions counting on the support of Evangelical people should, if in any way possible, include the word Evangelical in their official name.
6. The Board for Charitable Institutions shall be authorized to publish a statistical table with its annual report.
7. To meet the expenses of the Board the officers of denominational institutions should, in their own interest, consider it their duty to make an annual contribution of \$5.00 to the treasury of the Board.

CONTRASTS

If all the skies were sunshine, our faces would be fain
To feel once more upon them the cooling plash of rain.

If life were always merry, our souls would seek relief
And rest from weary laughter in the quiet arms of grief.

Henry Van Dyke.



REPORT OF THE CENTRAL SUNDAY SCHOOL BOARD

Chairman, Rev. Paul Pfeiffer, 505 Jefferson Ave., Evansville, Ind.; *Secretary*, Rev. H. F. Frigge, 1228 E. Breckenridge St., Louisville, Ky.; *Treasurer*, Rev. C. L. Langerhans, Addieville, Ill.; *Superintendent of Organization*, Rev. W. F. Simon, Ph. D., 312 W. Greene St., Piqua, Ohio; *Superintendent of Teacher Training*, Rev. P. Buchmueller, Marine, Ill.

There can be no doubt that during the past year our Sunday-schools have accomplished a great deal for the salvation of immortal souls and the glory of the Master. Pastors and teachers are constantly raising the standards of work and seeking to get the best results possible. The many letters and reports telling of successes achieved which reach the members of the Board in the course of the year are the best evidence that the seed has not been sown in vain. It is the constant purpose of the Central and District boards to give all the information possible, so as to stimulate enthusiasm for the cause and encourage well planned and aggressive work.

During the last year two meetings were necessary to accomplish all the work falling to the Board. At the meeting of the Sunday School Council of Evangelical Denominations at Nashville, Tenn., the Board was represented by the secretary, Rev. H. F. Frigge, who is a member of the Council, as is also Rev. J. H. Horstmann, as editor. All the members of the Board are members of the International Field Workers Association. In October, 1910, the first Teachers' Institute was held at Friedens Church, St. Louis, under the auspices of the Missouri District Sunday-school Board. The success of the undertaking is attested by the fact that the St. Louis Evangelical Sunday-school Convention at its last meeting (August 23, 1911) unanimously voted to make it a permanent institution in that city. Gatherings of this kind can be of immeasurable help and value in the city and the country, and the Central Board as well as the District boards are always ready to co-operate with the local conventions.

Under the auspices of the Board three lectures were delivered on Sunday-school topics before the faculty and students of Eden Theological Seminary. The lecturers were Rev. S. Kruse, "The Sunday-school in the Country"; Mr. Chas. P. Brecher, "Organized Adult Classes," and Rev. Th. Schlundt, "Teachers' Meetings." A Sunday-school workers'

Library consisting of the best books on Sunday-school problems and work has been installed in Elmhurst College and Eden Theological Seminary. New instructions on the relations of Sunday-school conventions and the District boards to the Central Board, and on the different aspects of the work, have been published and circulated. Series III and IV of the Round Table Leaflets has been printed in both languages, and others will follow, until every phase of the work has been dealt with. These leaflets are especially suitable for discussions at conventions, conferences, institutes, etc. The constantly increasing demand for an English teacher training course will be supplied by Rev. A. H. Becker, New Orleans, in the Senior Ev. Quarterly for 1912. During the summer the members of the Board have made it their duty to visit most of the District conferences in the interest of the work. On the occasion of the secretary's visit to the San Francisco International convention as delegate of the Board, he also visited the conferences of the Western Districts in a no doubt successful effort to stimulate and promote the work in that distant section of the country.

A close study of our denominational Sunday-school work reveals the pressing need of a more highly developed organization. Our aim, the ideal Bible school, uniting young and old on the Lord's day for the serious graded study of the Bible, can be realized only by better methods and closer co-operation on the part of all workers and friends of the cause. A closer and more extensive organization into local and District conventions is of the greatest importance in the achievement of the best results. In view of the non-religious public school and the growing indifference toward religion even in many Evangelical homes, as a result of which children beyond the age of confirmation are left almost without any religious influence, the question of what may be done to meet the needs of the time and retain our youth in the Evangelical Church, resolves itself into the question "How can the Sunday-school for children be turned into a Bible school for the entire congregation?"

Obligatory religious instruction on week days, excellent as it is in its place, does not meet the need, because the largest number of persons, not only children, but adults, must be reached. The most promising remedy seems to be that of making the Sunday Bible study as thorough and as helpful as possible. In accomodating ourselves to American ideas and methods we need by no means sacrifice Evangelical principles and position, both will live in the English language as well as in the German. Let us fill the form of modern Sunday-school organization with the genuine Evangelical spirit, not forgetting the thoroughness, faithfulness and perseverance of the fathers, and there can be no question that we shall succeed in preserving and building our Evangelical Church. All the different departments of the Sunday-school, cradle roll, graded school, organized Bible classes, home department, teachers' meetings, teacher training classes, the local and District conventions and institutes, have no other purpose but that of leading all the persons within reach of our churches under present conditions to the fountain-head

of all spiritual life, the Word of God. And by determined and consecrated effort there will be found ways and means of adapting all these forms of organization to rural conditions as well as to those of the city.

In view of this it is absolutely necessary that every Sunday-school be a part of some convention organization. No political party can achieve success without precinct, ward and county organization, and we cannot expect success in Sunday-school work without convention organization as a means of co-operation and inspiration and of popularizing all the information in regard to every part of the work.

The financial support of the work is also of the greatest importance. Every school should regard it as a serious obligation to make an annual financial contribution to the support of the general Sunday-school work. We recommend a contribution of two cents per pupil and five cents per teacher or officer. These contributions, almost trivial in themselves, will nevertheless enable us to develop the work in the manner in which it should be done.

Among the most important phases of Sunday-school work are *mission study* and *teacher training*. Mission study and offerings measure the spiritual life of the church or the Sunday-school, and while the missionary offerings of our Sunday-schools, \$11,468.85, (—\$1,291.66) indicate a live and practical interest in the work, the fact that almost seven times as much was contributed to local needs, \$73,506.20, (—\$3,488.83) shows that the full meaning of the work is not yet understood. For benevolent purposes the sum of \$9,758.30 (\$+338.17) was contributed. This is from 1,118 Sunday-schools with 117,512 scholars and 12,027 teachers. 3,256 (+1,015) mission Sundays were observed during 1910.

It is becoming more and more clear that successful Sunday-school work is impossible without a sufficient number of thoroughly trained teachers. No teacher can lift his class higher than his own level. The better our teachers are trained, the more they will be able to accomplish with their class. If public school teachers, dealing only with the intellect and with merely temporal material, spend years of study and large sums of money in fitting themselves for their work, should not Sunday-school teachers, imparting the eternal truths of God to the minds of children with immortal souls to save, do at least as much? Our statistics show that during 1910 1,262 (—256) teachers were enrolled in training courses. This is practically one tenth of the entire number, which leaves still very much to be desired and done in this direction.

FINANCIAL STATEMENT

RECEIPTS

Balance, February 1, 1910.....	\$ 660.10
Contributions of Sunday-schools.....	353.95
Contributions of conventions.....	31.00
Contributions on special occasions.....	55.89
Interest.....	15.00
Teacher training and miscellaneous.....	11.95
Total.....	\$1,128.66

DISBURSEMENTS

Administration.....	\$ 168.20
Printing.....	52.61
Lectures.....	52.50
Teacher training supplies.....	40.49
Literature and postage.....	21.19
Cut for Messenger of Peace.....	15.00
Miscellaneous.....	3.02
Total.....	\$ 353.01
Balance, Feb. 1, 1911.....	775.65

YOUNG PEOPLE'S WORK

Executive Board, Evangelical "Jugendbund."

(General Association of Evangelical Young People's Societies.)

Chairman, Rev. S. A. John, 423 S. 4th Ave., Ann Arbor, Mich.; *Vice-chairman*, Rev. Th. Munzert, Buffalo, N. Y.; *Secretary*, Rev. L. Goebel, 3000 Palmer Square, Chicago, Ill.; *Treasurer*, Mr. F. P. Schoedinger, 11 W. State St., Columbus, Ohio; Mr. Geo. Grimm, Jr., St. Louis, Mo.; *Editors*, Young People's Department, *Messenger of peace*, Rev. H. Katterjohann, Kenton, Ohio, and the *Secretary*; *Jugendfreund*, Rev. J. W. Frankenfeld, St. Charles, Mo.

The constitution adopted September 17 and 18, 1902, at Cleveland, Ohio, by the committee authorized by the General Conference of 1901, declares the object of the "Jugendbund" to be as follows: "to bring a larger number of the young people of the Church under the influence of the Word of God; to increase their knowledge of the truths of Christianity; to inspire them to earnest Christian lives, and to secure their active co-operation in the upbuilding of the kingdom of God." The officers elected for the purpose of agitating the cause throughout the denomination sought to accomplish this purpose by encouraging the organization of local young people's societies in every church, these to form District leagues or unions, which, in turn, were to unite in a general Association.

The affairs of the Association are conducted by a board of six directors, three of whom are pastors and three laymen, one half of this number to be chosen at each biennial convention for a term of four years. This board of directors meets at least once every two years, or as often as the business or the welfare of the Association may require. Four general conventions have thus far been held, Washington, Mo., 1904; Buffalo, N. Y., 1906; Evansville, Ind., 1908; Columbus, Ohio, 1910; the 1912 convention will be held at St. Louis, Mo.

The Evangelical Church need not fear for the future as long as its young people are as loyal, enthusiastic and serious as they proved themselves at the Columbus convention. Our young people realize very gen-

erally that in spite of present weaknesses the Evangelical Church is the ideal Church, and are faithfully and lovingly devoted to it.

A number of District unions and Districts are still indifferent toward the Association. This lack of interest is doubtless due to a lack of information in regard to the principles and purposes of the Association, or to some misunderstanding as to what constitutes membership. The Object of the "Jugendbund" is the union of all young people's societies of the denomination, regardless of name or character. If the Districts that have not yet taken definite action in young people's work would take up the matter energetically and state their objections clearly, we should be able to come to an understanding. It is the earnest desire of the executive board that the St. Louis convention may actually be a convention of *all* Evangelical young people's societies.

At present fifteen leagues and unions and three local societies (12,613) have affiliated with the Association. In view of the 595 young people's societies with a membership of 29,977 existing in Evangelical churches there would seem to be plentiful opportunity for securing new members to the Association.

The receipts of the treasurer during 1910 amounted to \$951.48, the disbursements being \$662.10, leaving a balance, February 1, 1911, of \$289.38.

Miss Katherine Brueckner, who has been treasurer of the Association since its organization, leaves this autumn for India to take up foreign mission work there. Her helpful counsel and activity will be greatly missed by the Board, who are unanimous in wishing her the largest measure of divine blessing and success in her new work.

During its brief existence the "Jugendbund" has accomplished a number of important things and is constantly extending its activities. It has furnished the funds, about \$2,300, for building a Memorial church at Raipur, East India, and is now engaged in collecting the money for another at Ogden, Utah, to cost \$5,000.00, nearly \$3,500.00 of which has been paid or pledged. The Ann Arbor Young People's League has become responsible for the salary of Rev. F. A. Goetsch, Mahasamudra, India. The Ohio Oistrict Union is raising the funds for a medical mission, and a number of other denominational enterprises are also being liberally supported by societies, leagues or unions, thus keeping alive and developing a keen interest in the work in the Master's vineyard.

MUTUAL CHURCH INSURANCE

Executive Board Mutual Insurance Association for Evangelical Churches.

President, Mr. J. H. Dustmann; *Vice-president*, Rev. K. Scheib; *Treasurer*, Mr. John Blaul; *Secretary*, Mr. John Zurawski; all of Burlington, Iowa.

The idea of a mutual insurance association for Evangelical churches and pastors originated at Burlington, Iowa, in 1890. At the General Conference at Indianapolis, 1892, a committee was appointed to formu-

late plans, draw up a constitution and by-laws and begin operations as soon as sufficient membership should have been secured. The value of the idea was at once widely recognized, and policies amounting to more than \$4,000,000 (+\$200,000) and held by 961 (+43) churches and 638 (+22) pastors are now in force.

During the eighteen years of the Association's existence its affairs have always been managed purely in the interest of the policy-holders, giving them fire, lightning and cyclone insurance at actual cost, and saving thousands of dollars to the congregations and pastors of the Church. Investigation of insurance rates on church property charged by other insurance concerns and comparison with the rates of the Association is cheerfully solicited. There are no large salaries nor heavy dividends, and cyclone insurance is included without extra premium.

During the past year many inquiries from all sections of the country have indicated the general increase of interest in the affairs of the Association, and at no distant day we hope to have secured all the pastors and churches as members. Regulations like those existing in the South Illinois District, which provide that no church not insured in the Association shall be entitled to aid from other churches in the District, would be of great help in this direction. This rule, in our opinion, is worthy of imitation, and we recommend it to all the Districts.

During 1910 the losses were few and small, being eighteen in number and amounting to \$872. Two thirds of this damage was caused by storm and lightning. It is recommended that churches carrying additional insurance with other companies, secure lightning and cyclone insurance from other companies also; otherwise the Association is obliged to carry all this damage alone.

The increase of the Association's business in the West and on the Coast necessitated the organization of the seventeenth, or Pacific District, comprising the states of California, Washington, Oregon, Nevada, Utah, Idaho, Montana, British Columbia and Alberta.

FINANCIAL STATEMENT

RECEIPTS

Admission fees.....	\$ 711.56
Assessments.....	12,195.01
Repaid.....	25.00
Total.....	\$12,931.57

DISBURSEMENTS

Deficit, January 1, 1910.....	\$ 1,927.83
Losses paid.....	872.48
Administration.....	39.07
Printing.....	81.28
Salaries.....	200.00
Total.....	3,120.66
Balance, January 1, 1911.....	\$ 9,810.91

THE CENTRAL BOARD FOR PAROCHIAL SCHOOLS

Chairman, Rev. W. Schlinkmann, Columbia, Ill.; *Secretary*, Teacher J. F. Dinkmeyer, St. Charles, Mo.; *Treasurer*, Mr. C. H. Niemann, Chicago, Ill. (Bethlehem Church).

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."
Mark 10: 15.

With these well known words our Master indicates the special receptivity of childhood for religious things, a fact which experience abundantly confirms. Before the heart has been hardened by the things of earth, the mind prejudiced by the material and sensual, memory overburdened with temporal and worldly affairs and the conscience defiled by guilt or sin, God's own eternal spiritual truths gain access most easily and can best become an abiding influence.

For this reason it is our most sacred duty to take advantage of the period of childhood in leading the souls entrusted to us into the Kingdom. The Evangelical Church encourages parents to bring their little children to baptism as early as possible, "for theirs is the kingdom of God." And it is naturally the first duty of parents to train their baptized children in the nurture and admonition of the Lord, as it is that of every Christian church to provide an opportunity for instructing the baptized children in the truths of Evangelical Christianity as early as possible. The Board believes that this is best done through good parochial-schools, where capable teachers, by instruction in the Catechism, Bible stories, psalms and hymns and spiritual songs, sow the seeds of the living Word of God. Where conditions do not permit a good parochial-school, pastors and churches are bound to see to it that summer and Saturday schools provide the needed opportunity for all the children of the parish. The crown of all Evangelical religious education must be and remain thorough-going catechetical instruction.

In view of this ideal the conditions in very many of our churches, however, are by no means encouraging. There are pastors and churches who do not seem to care whether the children entrusted to them receive the kingdom of God or not, and there are many thousands of Christian parents who do not take advantage of the opportunities which their churches offer them for the religious instruction of their children. They do not consider the significance of the Master's words: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

As a church we cannot permit conditions of this kind to exist without making every effort to remedy them. Of what use is it to build the kingdom of God by home and foreign missions, and to neglect the work of winning our own children for it? It is quite possible that the present lack of candidates for the ministry may be traced to the neglect of Christian education in our churches and in our homes. We shall never have

the needed number of pastors, deaconesses and other workers unless we begin early to train and educate them for the kingdom of God by using faithfully every means of religious instruction and education at our command.

In the way of statistics it is reported that 584 (+17) pastors have taught either parochial, catechetical, summer or Saturday school, some of them both summer and Saturday school, or catechetical and Saturday school. (It should be borne in mind that the term catechetical school does not refer to the catechetical instruction, or confirmation classes, which is found in every Evangelical church, except where local conditions may occasionally make it impossible.) In 911 (+16) schools 21,959 (—1,066) children were taught by 716 pastors, teachers and assistants. In the 55 (—1) parochial-schools, 40 of them in session from nine to eleven months of the year, 2,653 (—163) pupils were taught by 51 (—4) teachers; in 284 (—1) catechetical schools, 193 of them open from six to nine months, the pastors instructed 3,917 (—230) children; in 47 of the 318 (+15) summer schools instruction is imparted by others than the pastor to 8,808 (—158) children; 234 (—2) Saturday schools, 36 of them taught by assistants, have a total of 6,581 (—515) scholars. Churches to the number of 194, and 77 secondary charges, have no schools of any kind. Of the 11,175 children confirmed 8,388 (—799) were German and 2,787 (+155) English.

FINANCIAL STATEMENT

RECEIPTS

Balance, February 1, 1910.....	\$ 64.88
Contributions.....	26.00
Eden Publishing House.....	53.00
Bethlehem Church, Chicago.....	5.00
Total.....	\$148.88

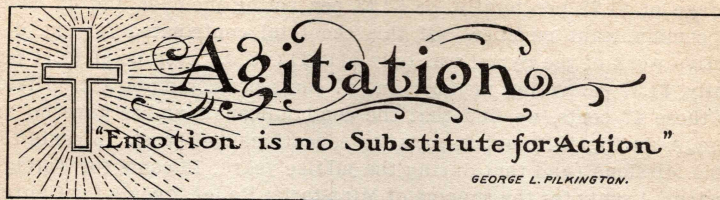
DISBURSEMENTS

Aid to W. Ofner, Elmhurst College.....	\$ 23.76
Aid to H. Koerner, Elmhurst College.....	101.68
Printing.....	17.54
Postage.....	4.70
Total.....	\$147.68
Balance, February 1, 1911.....	1.20

ONE SIN

Never trifle with one sin. It is like a little cloud which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life.

Andrew A. Bonar.



Chairman, Rev. Paul A. Menzel, 1920 G St., N. W., Washington, D. C.; *Corresponding Secretary*, Rev. W. N. Dresel, 31 Lower Third St., Evansville, Ind.; *Editorial Secretary*, Rev. G. Nussmann, 435 Central Ave., Atlanta, Ga.

MOTTO: "JESUS ONLY"

May it never become true, that the Greeks alone came to see Jesus. In our work during the year of grace, 1912, it shall be aim and method to put that motto into active operation. And only then will all effort be effective.

Many are inclined to judge effectiveness by mere numbers, yet statistics sometimes prove false. Those for our Church during 1910, and published in April, 1911, reveal 988 pastors, 956 parishes and 331 filial congregations, a total of 1,287 congregations, of which only 928 are actively affiliated with the Synod. 1,204 congregations own a church edifice, 721 have a school building, 868 furnish a parsonage and 527 have a cemetery. All these figures show a slight increase.

The membership of the churches is counted three ways: a) families served, 107,280 (a loss of 1,682); b) voting members, 86,904 (a gain of 2,181), and c) communicant members, 251,128 (a loss of 8,465). These losses are chiefly due to the inadequate and incorrect methods in the congregations to control membership. Not until every congregation provides a simple and comprehensive record system, preferably "card index," and the pastor employs these as a religious duty, never more resorting to "guess work" and the "figures for former years," will any one of the above statements of membership be absolutely correct.

Throughout the Church 56,057 German and 9,432 English services were conducted, with 4,124 communion seasons. The pastors performed 7,971 marriage ceremonies, administered the sacrament of baptism to 19,014, officiated at 12,424 burials and received 13,042 into membership by the rite of confirmation.

The statistics further show 1,088 Sunday-schools with 11,938 teachers and 117,390 scholars. Also 225 parochial-schools with 5,299 scholars.

The total amount of money raised and spent within the congregations for salaries, running expenses, repairs and new structures was \$1,910,505.06. Of this sum \$1,170,461.99 was the actual running expense of the congregations, an average cost to each family of \$10.91, to each voting member of \$13.46 and to each communicant of \$4.66.

The total benevolent offerings for all purposes was \$185,428.04, an average of \$1.72 per family, or \$2.13 per voting member and 73 cents per communicant member. Of this the total contributed for the distinctive work of the Synod was only \$119,112.48, an average of \$1.11 per family, \$1.37 per voting member and 47 cents per communicant. Dividing these 47 cents, we find that the communicant member gave on an average, during 1910, but 9 cents for educational purposes, 15 cents for Home Missions (and that during the jubilee year), 12 cents for Foreign Missions, 4 cents for the support of Ministerial Relief, 2 cents for Church Extension and 3 cents for the expense of the Districts and Synod. In each case the fraction of the cent was omitted. This meager financial support has handicapped every one of the Boards and Committees, it being nevertheless remarkable how much they accomplished with so little capital.

The question arises, whether we have dealt justly with our denomination by giving on an average only 47 cents, while spending \$4.66 in the congregation. This very fact causes us to rank low among the denominations of America in the point of "support." In order to attain that degree of effectiveness and that amount of progress in the spread of the Kingdom commensurate with our membership, our Boards ask for the following amounts during the year 1912: For educational purposes (Eden Theological Seminary and Elmhurst College) \$60,000, an average of 24 cents per member; for Home Missions 16 cents, a total of \$40,000; for Foreign Missions 15 $\frac{2}{10}$ cents, a total of \$38,000; for support of Ministerial Relief 10 $\frac{4}{10}$ cents, a total of \$26,000; for Church Extension 4 $\frac{4}{10}$ cents, a total of \$11,000; for District and denominational expenses 4 cents, a total of \$10,000. This would be a grand total of only 74 cents for every man, woman and young person in our congregations holding membership and having the privilege of communion, a very small sum indeed.

Yet it is not a matter of averages. We must confess, our method of ingathering is so deficient that only a fraction of the tabulated membership really contributes. We might ask: Is that fair? Is it fair to have some do all? Is it just to ask recognition at the hands of a congregation and not help shoulder the burdens of the Church at large? Is it not an un-Christian spirit which accepts the promises of the Kingdom, trusts in God's mercy, and then turns from the privilege, that of ministering with our riches? Even at that, we who are interested should gladly give more than this average. Perchance our interest will arouse others, perhaps our gift will cause them to think and act. Whatever we do, let us keep the average of 74 cents before us during 1912, multiplying this sum by the number of communicant members in our congregation to ascertain how much we might do locally to assist the denominational work. Then let us work to that end.

However, money is not the object—it is an increased interest in the Church. It is also apparent that we know very little about our Church, that we talk too little about it, and that we have not become the "wit-

nesses" which Jesus intended us to be. Denominationally we can take our place in the rank and file of the branches of the Kingdom. Doctrinarily we stand for the Bible as expounded by the great churches of the German Reformation—a united Church: united on the words of the Bible, an organic union of churches, such as was foreseen by our Lord himself in His prayer: "That they might all be one," a practical and operative union throughout. This being true, it remains for the membership to apply itself to those tasks imposed upon them by the Master. Only in so far as each one becomes active in the Christian life, praying, reading the Scriptures and worshipping oft, will our Church begin to fulfill the joy of the Lord.

Therefore the motto for 1912: "Jesus only," as we need a deepened Christian spirit and character in our lives, congregations and work. It will mean closer union among ourselves, but especially with the Lord. There is no doubt but that the societies do much to further a fraternal spirit, and we need that, but it is more that is essential. There is much to do for the 880 Ladies' Societies and their 51,378 members, more than the mere interest in local affairs, a movement having been launched to recruit "our women" for definite missionary study and support. The 486 Young People's Societies with 27,643 members, the twenty Young Men's Societies with 825 members and the eighty-five Young Ladies' Societies with 2,719 members have definite aims within the Church, while there are seventy-two strictly "missionary" societies with 4,115 members. This leaves the field of our "men" covered by only 114 societies with 6,268 members. Presently much study is being given to organizations for men, a pamphlet having been sent to all pastors bearing upon this subject. It is to be hoped that some good will result for both the local congregation and the denomination. Copies of this pamphlet may be had in English by addressing the Secretary of the Agitation Committee, 31 Lower Third St., Evansville, Ind.

We are living in a time of great movements. Our members need to interest themselves in all that builds character, develops Christian life and tends to bring the world to the feet of Christ. If there is any one movement designed to aid our men in these directions it is the "Men and Religion Forward Movement." Our men should identify with it. The longer we hold aloof from all that puts forth Christian effort, the poorer will be our ultimate showing in the Kingdom.

And so, for each day in 1912, for each work in the Church, for each act and prayer, may you see no other aim, no other purpose than this:

"JESUS ONLY."

WHY DO WE WORRY?

Why do we worry about the road, with its hills or deep ravine?
In a dismal path or a heavy load we are helped by hands unseen.
Why do we worry about the years that our feet have not yet trod?
Who labors with courage and trust, not fears, has fellowship with God.

At the Turning of the Winter Sun

A Tale of Ancient Cologne

RETOLD FROM THE GERMAN OF MAX VORBERG

At the upper Rhine-gate of the Colonia Agrippina two young, long-locked warriors of the Germanic auxiliary troops stood on sentinel duty, gazing calmly into the misty red of the wintry sunset. The young soldiers were armed like the Roman legions, but the color and the material of their costume showed their nationality. The handsome borders which ornamented their garments were the products of the native loom, and each wore a cloak of fine fur thrown loosely over the shoulder, not so much because of the cold, but rather in proud exhibition of their hunting prowess, as well as in mute evidence of their names. For Wulf wore the wolf's skin, and Bruno that of the bear.

The light of the setting sun colored with a fiery glow the massive walls of the fort, the lofty capitol, the wide-flung walls of the amphitheatre, the classic temple of Jupiter and many an imposing structure of the wealthy city on the Rhine, which, as the center of trade for the lower German provinces had been the residence of several Caesars and bore the stamp of Roman civilization as plainly as did any Italian city. Ten years previous the Franks had devastated the city, but Julian had rebuilt her prouder than before.

A little apart from the public buildings and nestling against the elevation which bore the dwellings of the oldest families, with their courts and gardens, was the cross-crowned basilica.

The young soldiers' attention was presently attracted to the pontoon bridge which connected the Colonia Agrippina with the fortress Divitia on the opposite shore, and across which, after the completion of their daily drills, the garrisoned cohorts were returning to their barracks. The short red cloaks, the glittering helmets and the polished weapons gave to the marching columns an appearance of martial power and beauty. Under their heavy tread the unstable bridge moved in great undulations, in response to which the river, as though in impatience and anger, threw many a great wave toward its shores.

As the twilight deepened the air became colder and a blue-gray mist settled down upon the gleaming surface of the stream. Shuddering, as if from the cold or from great annoyance, Wulf said to his brother, "Art thou pleased to see the strangers here?"

The younger brother, whose innocent, boy-like face was in strange contrast with his large and firmly knit body, smiled good-naturedly as he answered, "They did not ask us whether we would have them; they came, and now they are here. What difference whether we are pleased or not?"

Wulf nodded, apparently pondering his brother's words, before he spoke again. Then he asked, "Shall we have them here always?"

Bruno shrugged his broad shoulders so that the clasps of his shaggy cloak clanged against the iron bands that protected his bosom, then pointed to the river that rolled irresistibly onward, bearing a number of huge ice blocks, which were continually thrown over and upon each other, as if in playful destructiveness.

"The ice giants would have bound him and made him prisoner," he said; "I know a time when he was almost powerless in their mighty grasp. But they could not hold him, and now he is playing with the chains that bound him, and soon nothing of them will remain. The ice comes and the ice goes, but the Rhine flows on forever."

Wulf seemed satisfied with the answer and turned his attention to the troops which were just entering through the bridge gate. "They bring good things, too," he said; "they build bridges over rivers and yawning chasms; they construct roadways and erect castles; they sell purple garments and fine jewelry and sweet wines. And they pay us good wages. For though they are powerful, yet they fear us."

"Do not forget the best," said Bruno seriously; "they have brought us the good Word with the glad tidings."

And as if in solemn confirmation of his words the hymns of the worshipping congregation sounded faintly over from the basilica. Attentively the two brothers listened to the simple and sublime strains of the melody. They had become catechumens a few months ago.

The Christian church at the Agrippina was one of busy and extensive activity. The return of the Twenty-second Legion from Palestine had brought the Gospel to the Rhine valley, and from Mayence it had spread over the surrounding country. In the city of the Ubii a Christian church had been founded as early as the middle of the second century, and the awful persecutions of the Roman emperors had not reached these distant regions. Even in the reign of terror under Diocletian the mild hand of Constantius Chlorus had protected Britain, Gaul and the Germanic territory on the lower Rhine.

Not many years previous the presence of the great Athanasius in exile at Treves had brought much encouragement to the Christian churches in the Rhine valley, and since the first part of the fourth century the Colonia Agrippine had been a center of missionary labor among the German tribes. In the ranks of the legions that were stationed there many professed the Christ; the men of the German auxiliaries, untouched by Roman corruption, were especially susceptible to His teachings. If the children of an older civilization, over-refined and beset with doubts and morbid passions, received the message of Christianity as one hopelessly ill receives the aid of the physician, the fresh strong peoples of the north accepted its blessings as happy children accept a beautiful gift. Without being deeply conscious of their sinfulness, and indisposed as they were to the mortifications of the flesh, and not despairing of themselves because they were not disgusted with the joys of living, they yet gratefully realized in the truth and beauty of the Gospel of Jesus Christ the best among the many good things of the world.

The two war-like catechumens on duty at the Rhine-gate of ancient Cologne also, who were just now listening attentively to the songs of the congregation, were by no means inclined to regard themselves as lost and condemned creatures, or from feeling very deeply their burden of guilt, but rather thought themselves quite fit to enter the kingdom of God. They condemned Judas and all his people to the bottomless pit, and were horrified that a Roman could be so cowardly as Pilate, while for the denying and afterward repentant Peter they felt a compassion far removed from pious adoration. If at that time a Roman bishop, relying on the alleged primate of that apostle, had required the submission of the Germanic Christians, he would not have fared very well at the hands of these strong men with their child-like self-complacency. Wulf and Bruno were thoroughly convinced that if the Lord of heaven had come to them instead of to His degenerate people, He would have been received very differently indeed, and if they had been near enough they would certainly have saved Him from death. For with great love and devotion they clung to the heavenly King who had left the halls of the blessed for the sake of poor mortal men, and could never hear enough of His life-story. Nevertheless they felt quite content in the energy of their youthful flesh and blood, were fond of the joy of living and of the excitement of the chase, and were so well satisfied with themselves that life in this world seemed to them but a glorious gift of God. Thus a cheerful and wholesome influence which went out from them won them the hearts of all who met them.

The venerable presbyter Paulinus rejoiced in their earnest enthusiasm, called them his best pupils and blessed their blond heads with especial tenderness, for his heart was made glad by the cherubic faces of these children of his prayers.

It was indeed a touchingly pleasant sight to see the two brothers in the strength of youth leaning on their spears, as they silently hummed the familiar tune that sounded over from the house of God and with rejoicing proclaimed the birth of the Christ.

A merry call roused them from their reveries. The troops had reached the garrison and were disbanding; smaller squads were sent here and there with hurried orders, the officers stepped out from the ranks and the good cheer of the holiday season became noticeable. In passing many a soldier cheerily greeted the well known and generally liked brothers; companions of the faith also made themselves known by decorous and significant greetings.

Now the centurion Cornelius Balbus came with his men to relieve the sentinels for the night. A stout man with short neck, stern features, but merrily twinkling eyes, he was the man of strict order, blunt of speech, but of a kindly disposition. He was in full uniform, the long hair waving from the shining helmet, his cloak resplendent in bright purple and his breast decorated with medals earned by valiant service. The long chain about his neck and the heavy arm clasps jingled as he proudly swung in his right hand the much respected badge of office.

"O most high Jupiter!" he called out in mock excitement to the two youths who were evidently his especial pets, "why didst thou lead me into this land of the awful Boreas, where wolves and bears have sentinel duty and call me friend and father! At home in the Eternal City the golden glory of the Saturnalia begins. But here we guard fields of snow against the Southwind and march and exercise amid the applause of crows and ravens. If ever I return to the happy shores of the Tiber I shall tell to listening grandchildren, standing about in open-mouthed wonder, of your bleak shores and terrible winters, ye blond-headed monsters of this snowy wilderness!"

The brothers answered the high-sounding speech, the meaning of which they could scarcely grasp, with happy laughter and watched the stout little man trudge grudgingly away through the snow, then turned to seek their own home in the upper city. It was already quite dark in the narrow streets.

"Yuletide, Yuletide; the first of the Twelve Nights," said Wulf, stretching his mighty limbs.

"It is the Holy Night, when the Christ was born," said Bruno seriously. "It is to-day we should celebrate, father Paulinus taught us, and not after the Twelve Nights, as the Christians in the East do." Silently they went their way.

On the morning of that day they had had a serious conversation. The wealthy Ediko, a relative on their father's side and the chieftain of their clan, had invited them to his halls for a feast in the evening. He was a tenacious old heathen, and surely Yuletide would be observed there with all the charm and bounty of ancient Germanic hospitality, but also with the old heathenish rites and customs.

The two brothers had hesitated to accept the invitation, but they did not like to offend their kinsfolk. The thought that in accepting they might be tempted to idolatry was soon overcome by the teachings of father Paulinus, who, as a faithful follower of his great namesake, had convinced them that idols were nothing. So they had come to regard the ancient rites with a kind of innocent superiority and felt themselves quite safe and unspotted in the face of superstitions which, compared to their glad profession of the true Lord of heaven, must appear very foolish indeed.

Then, too, a feast with drink and song seemed to them quite a good thing, and the joys of a table laden with the abundant gifts of the hearth and the brewing pot were not to be despised. And the most prominent men of the city and of the garrison, as well as the chiefs of all the neighborhood would be there. Even the hero of those days, the pride of all German men who bore arms in the valley of the Rhine, the governor Charietto, whom Caesar Julianus had honored with the title Comes Germanicus, was to be one of the company. To be invited to such an occasion was an honor not to be lightly thrown away. The ambition of youth made them grateful for the distinction conferred, and they rejoiced at the opportunity of listening to the conversation of experienced men.

Even as they spoke they beheld Charietto approaching. Respectfully they stepped aside as the stern-featured, gigantic man, clad in gold-glittering armor overhung with a rich purple mantle, and accompanied by torch-bearers, came nearer. A huge mane of grayish red hair cropped out from under the eagle-crowned helmet and fell loosely upon his broad shoulders. From under the bushy lashes the deep-seated piercing eyes gazed out into the darkness like those of an owl. His bearing was reserved and dignified as now and then he turned in low conversation to the man at his left, the palefaced Kerkio, his long-time friend and comrade at arms, a Frank, who had also achieved high honors in the Roman army.

As Wulf and Bruno turned toward their home to prepare for the festivities of the evening, the two mighty men turned into the paved pathway that led to the fort. The Comes glanced over the mighty walls, mustered the sentinels as he passed and with his piercing eyes seemed to penetrate even the remotest corners.

"Thou, too, art invited to Ediko," he said slowly, as they reached the inner court at the foot of the watchtower.

Kerkio nodded, while his sad, dark eyes ranged over the battlements and gazed beyond them into the starry heavens, saying as he pointed to the South, "Much rather would I be with my comrades, observing in quiet communion under the Seven Hills the birth of the god of light from out of the rocky fastness, and behold the offering of the bullock, where I too did once receive the bloody baptism. My faith in the god of the great Julian is unshaken. The Caesar has raised us to honor, and I gladly followed his leadership in all things."

Shrugging his mighty shoulders Charietto answered, "My body and my life would I have given for the Caesar, but his god I could not accept. In the hour of need Mithras also forsook him. They say that the dying Caesar renounced him, and with bitter curses sprinkled his heart's blood toward the Sun-god, who had lured him to the East and then betrayed him. And he acknowledged the victory of the Galilean."

"Do not believe what the priests of the Christians tell thee," cried Kerkio angrily. "The Caesar did not go toward the darkness, but into the light; not into death, but into life. Wisely and courageously he spoke of the truth which death would reveal to him. He did not despond like a woman; not like a fool did he despair. Like a man he smiled into the awful face of death."

In a milder voice Charietto answered, "Thou hast turned away from the ancient deities, but to me thou hast always been faithful. I care nothing for strange gods; nothing for your Mithras and nothing for the Pale Man on the Cross. They know nothing of us and of our country; they dwell in the East and are strangers here. But Odin and Frigga and the heroes of the Valhalla have always been with us. Them will I always trust, for they have always guided me well. And I thank thee, my good comrade, that thou hast not left me and dost observe with me the first of the Twelve Nights. For ten years it has been thus. And it may well be the last."

He scanned the clear, starry sky very attentively and then continued in a lower voice: "To-day the portals of the future are opened; the heavenly spirits are astir and leave open the gates of vision. From the roof of their home the knowing ones gaze into the darkness, silent and alone, to view the future. Thus shall I do to-night.

"But it would ill befit the Comes to bestride the gable as formerly. I shall ascend the watchtower and patiently await the signs for the coming year which the spirits of Valhalla send. Then I too will seek the hospitable table of Ediko."

Dismissing his friend and the torch-bearers he turned and ascended the stairway alone. Slowly he sought his way through the dark passages. When he met a soldier he silently turned his head aside, for greetings and conversation ill befitted doings such as these. The sentinel at the top he motioned away and was presently in utter solitude.

The brilliant starlight illuminated the wintry sky. The rising mist of the sunset had fallen as hoarfrost and the pinnacles and battlements glistened like polished steel.

Charietto turned his head to the North, from where he had often seen a mysterious light arise, like a greeting from Valhalla across the northern sea. Three times he bowed down and drew his sword, not the short weapon of the Romans, but a long, heavy one of ancient make and fashion, which he had put on for the sacred rite.

Then he turned to the South and gazed. In that direction lay the Colonia Bononia. A pale red light seemed to flare up now and then, like the reflection of some high-flaming bonfire. Was it a fire dance on Odin's Hill, or were disciples of Mithras sacrificing to the god of light? Which of the gods would be victorious? Would the mystery of the Oriental youth overpower the free, simple worship of the Germanic peoples, or would mayhap the suffering Galilean drive away all manly virtue and the joy of warfare?

With a deep sigh he turned to the West. There the Caesar Julian, his great benefactor, had reigned. From thence he had led his army to victory in the great battle against the Alemanni, where Germans fought against Germans, gaining great glory and much booty. The Alemanni whom he had fought there had remained his bitter enemies. His blood boiled when he thought of these restless people always threatening the border, and with a grim satisfaction he remembered that the new year would bring another battle with them.

Turning to the East he gazed across the Rhine whose dark curves wound serpent-like through the snowy landscape. There was the home of the Sun. From thence she would now turn to bring the world a new year of life. Eastward Julian had also gone to find an early grave in the Parthian war. What had inclined him to go there? The German giant knew not the dreamy yearnings that give up material possessions for unreal ideas. But his heart mourned for the brave Caesar.

Slowly he seated himself on the low stone near the stairway, leaned upon his sword and awaited the signs. Ready to hear or see he gave

himself up to the voices or visions that might come to him. All around was silence.

What was this that came rolling down upon him? He seemed to see plainly the carnage of the battle-field, horsemen and men on foot in a wild, passionate struggle for victory. Surrounded by fighting men he, too, had jumped up and wielded his great sword against the dim, shadowy forms. His forces were being pushed back, and as he sought vainly to rally them, an arrow flew and he felt a quick burning pain in his neck. With a loud cry of pain he dropped his sword and grasped his throat, scarcely able to breathe with the choking pain.

Then he awoke. He staggered back to the stone seat, perspiring and breathing heavily, as the dim vision retreated into the darkness. It was some time before the strong man regained his composure. Then he sheathed his sword and muttered, "So it will come from thence. That was the third time that the flying arrow came in the holy night. It is possible that the same weapon that laid Julian low also awaits me. May it, then. Death is stronger than I, but not fear."

Calling the guard Charietto left the tower. Sure of having had a glimpse of the spirit world he now reentered the reality of earth. Every step brought him nearer to the hospitable home of Ediko, where he was to celebrate the Yuletide after the manner of his forefathers.

* * *

The long high hall in Ediko's residence had been decorated with an abundance of wintry green. The guests were seated at the long tables, and on wooden benches covered with pelts, according to rank and age, the guests of honor at the farther end, near the open hearth, where the huge flames played around the great iron vessels. At the right of the hearth, on great flat stones, a bonfire, constantly replenished from a huge pile of brush in the corner, was burning under a tripod of three straight ash saplings, signifying the victory of the Sun as it again turned its face toward the earth. Servants were busy preparing the food and handsome youths hurried to and fro waiting upon the guests. High up among the rafters were seen the horns of the elk and the mighty aurochs, trophies of successful hunting expeditions, also many bundles of dried herbs for the healing of illness and injury, and branches of mistletoe to ward off the evil spirits. The light from the hearth and the bonfire, increased by that of many pine knots on the walls, played most cheerfully upon the bright weapons and pieces of ancient armor, with which the walls were decorated.

According to the custom the housewife was in the background, quiet and decorous, engaged in low conversation with the women of the clan, waiting for the Yuletide blessing to be spoken, before they retired to their apartments.

Ediko himself, an old man, though with the glow of perfect health, his eyes flashing restlessly, called out his commands to the servants in stentorian tones, or merrily encouraged the guests to partake freely of

what had been provided. Presently he called out, "You there, young men, have a care when you pile the brush upon the fire. For oft does the slinking serpent hide there and lie dormant until the warmth of the fire calls her to life again. In the midst of the Yuletide feast the hissing adder once brought sudden death to the venerable ancestor."

A gust of wind swept into the hall through the opening door, and loud calls of welcome filled the air as the mighty form of Charietto entered. The guest of honor nodded with a grim, unpleasant smile as he shook hands with the lord of the house, who led him to the seat at his right reserved for him.

The Comes ate sparingly of the appetizing dishes which the housewife set before him, but drank deeply of the mead-filled horn, while the host proudly recounted the adventures of his youth, when he himself slew the wild aurochs from which the horns had been taken. The other horn was in the hands of Kerkio, and the two, drinking to the host and to each other, repeatedly emptied the great vessel.

It was a motley company that had gathered there; sons of many a Germanic tribe, and Roman warriors from many distant lands, each one glad in his own way to partake of the joys of the feast. With a supercilious air the centurion Cornelius Balbus told how, when the first Germanic chieftian came to Rome, he was shown by his host the finely wrought brazen figure of a Greek shepherd, whose lean thin limbs showed beneath the ragged garments; asked how highly such a work of art might be valued in his native country, the childish giant laughed out loud, replying that he would not have such a picture of misery even if it were alive. But his jibes were answered by such a roar of laughter and thunders of applause, that the Roman was speedily convinced that their Germanic allies had not developed their artistic sense since the days of their barbaric ancestor. He did not remain long, but soon after, with most of his country-men, sought the company of his campmates.

The feast was nearly over when Ediko motioned to the head-servant, who disappeared through a door behind the hearth, returning soon after with a dark-complected, strangely clothed visitor. Strands of heavy golden thread were twined among his deeply black hair, and a panther's skin covered a faded Roman mantle, while his arms were profusely decorated with silver ornaments. It was Matho, the Hispanian minstrel, well versed in the lore of the many lands through which he had wandered, and as he adjusted his harp he was greeted by loud shouts of welcome from the assembled guests.

His calm, melodious song was not clothed in measured verse, like that of the Greeks and the Romans, nor in rhyme, like that of a later age, but flowed from his lips simply, evenly and naturally, with frequent alliterations, adjusting itself to the joy or the sorrow which he sought to express. He sang of the bloody deeds of Kerkio and Charietto, done in the darkness of the night, paying due tribute to their boldness and cruelty, and giving words to the veneration accorded them by the tribes who had benefited by their exploits. When at the close of the song he

mentioned their names, the guests were almost wild with delight and enthusiasm, and Matho reaped a rich reward in coins and in gold and silver jewelry.

Wulf and Bruno had listened to the bloody tale with disgust. As brave soldiers they delighted in open warfare, but malice and cruel cunning seemed to them like loathsome vermin, which Christian men could only crush beneath their feet, even as the archangel crushed the serpent. The wild feast held no more joy for them and they longed to get away. When a boy Bruno had one day killed a stinging adder hidden among the dead leaves of the forest. He had seemed to feel the presence of the serpent even before he saw its form, and had searched the place until he had discovered and killed it. And now he felt as he did them. He remembered the words of Ediko at the beginning of the feast and felt sure that some calamity was lurking like a deadly serpent. Would it not be better for them to leave this unholy place? The tidings of great joy, of peace on earth and good will to men, were ill suited to the heathenish manner that prevailed here.

While they still hesitated, not knowing what to do, a great blare of horns and trumpets was heard, ushering in the Yuletide season. As the familiar sounds echoed and reechoed over the city the housewife quickly arose and with solemn mien carried the chief dish of the feast, a huge boar's head decorated with evergreen twigs and leaves, and a large red apple between the great tusks, to the center of the table.

Now the lord of the house rose to his feet, tall and stately, and, stretching his right hand out over the boar's head, and the left over toward the brewing-pot and the hearth, he spoke with a low, sing-song voice the ancient words of blessing, calling down good luck and prosperity upon house and home, on field and meadow, on garden and pasture-ground, upon horse-herd and cattle-pen. All present joined in the words, humming them softly and thereby pledging each other peace and friendship and faithful confidence. The words sounded dignified and home-like and each sentence was followed by a brief solemn silence, broken only by the crackling of the flames upon the hearth. To Bruno it seemed like the hissing of the serpent, treacherous and death-dealing.

Presently Ediko began, in a voice that seemed to fill the entire hall, "Hear me, Fro, thou guardian of the home and giver of every blessed gift; who throne'st above the hospitable hearth! Protect our home from evil spirits and all charms that make men infamous and women miserable. Odin, thou highest lord, and all ye heavenly gods of Valhalla whom we serve with gladness, with whatever names ye may be called in other lands, ye are everywhere the true gods. I stretch out my hands over the flaming hearth of this home and swear: your enemies are my enemies. Hatred and curses, therefore, to the Pale One upon the Cross and to all of his priests!"

The assembled guests listened respectfully, cowering before the threatening look of the old man, who seemed to expect opposition, ready to suppress it at once.

Suddenly a clear, youthful voice broke the solemn hush, and the tall form of Wulf rose above the assembled guests. He was slow of speech, but he held firmly to what he had once grasped. Retreat or denial was impossible with him. He had come to believe firmly in the Christ as his heavenly King and he could not suffer to see Him cursed and reviled. He thought of the night where Peter had warmed himself at the fire in Pilate's court. He could not fall like Peter; he must speak out.

"Thou art in error, Ediko; and all who assent to his words do wrong. Only One is Lord and God in heaven and on earth. That is the reigning Christ. Him we must all serve. Hear ye all, for this is the truth."

The stillness of death fell upon the assembly as the words were uttered. To the old and experienced men it seemed but a dream that an unbearded youth should denounce the ancient faith and custom.

His face red with rage, his long white hair flying wildly, the master of the house sprang forward. His form trembled for fury as he shouted hoarsely, "Blasphemer, villain, knave! Dost thou despise the gods of this hearth and home? May thunder and lightning strike thee! Away from my threshold, lest all of us perish under the curse!"

Clear and firmly Wulf replied, "The One living God judgeth me. Odin and Frigga and all their following are nothing." And he moved his hand as if brushing aside a cloud of smoke.

Unable longer to control himself Ediko sprang forward and grasped the ancient battle-axe from its place on the wall. With a mighty swish it flew forward, felling Wulf to the earth with shattered brain.

There he lay stretched out at full length. The blond locks had fallen over his face and hid the ghastly wound, from which a stream of dark red blood oozed out over the floor.

Bruno's wall of despair broke the death-like silence. Roused from his stupor he sprang to his brother's side, fondly caressing the precious head, perchance to get one look from his brother's eyes before they closed forever. All the most beautiful memories of his life were bound up with Wulf. Together they had engaged in games and in the chase and together they would seek fame and glory. And now—? Not even the holy baptism which both had so earnestly desired would they receive together. The misery was too great. "O great Lord of heaven," he prayed, forgetting himself and all around, "he did not deny Thee. Accept the blood of his martyrdom as the water of Thy baptism." And his tears, like those of a child, coursed freely down upon the pale face of his dead brother.

He had no thought of him who had done all this. Suddenly through the silence he seemed to hear the hissing of the serpent, as if in triumph, or as if mocking his weakness. He sprang up wildly and, his eyes flashing with rage, sought out the murderer.

Ediko had not moved since the fatal throw. There he still stood, the paleness of death upon his face, as though unable to realize what he had done. He did not see the hissing reptile that coiled about his feet

and reached out for his hands that hung limply at his side. He saw only the pale youth on the floor of his hall, the guest whom he had slain at his own table. No one would move a hand if Bruno should in just revenge fell him also to the earth. No one opened his lips to warn him of the huge viper which, awakened by the warmth of the fire, would in a moment destroy him with its poison. An awful spell held the company. They awaited the judgment that was to be spoken.

Only a moment, however. No sooner had Bruno seen the fierce reptile coiling itself slowly around Ediko, than he jumped forward and with both hands tore the enraged and hissing vermin from the limbs of the old man and with another jump cast it into the heat of the fire, unmindful of the pain which the flames inflicted on his arms and hands. Soon the venomous worm had perished.

Without looking at his brother's murderer Bruno flew back to his brother, throwing his arms about his lifeless form in a tender embrace. Slowly Ediko followed him and kneeled down beside the lifeless form. Low lamentations were heard and over the bloody head of the murdered youth there intermingled the tears of faithful love and of bitter remorse, the tears of the brother and of the murderer.

Then Charietto's mighty voice was heard:

"In the frenzy of anger and intoxication Ediko has rashly committed a bloody deed. The gods of his hearth had been reviled. I do not judge him for it. Had Bruno now slain him too, it would have been just revenge. The life of the old man was in his hands. He did not take it. But he is no coward. With his bare hands he took the venomous serpent and cast it into the fire, unafraid of the burning flame. Let no one reproach or abuse him because he did not avenge his brother and saved the murderer's life. He is a brave man."

Gathering his cloak about him he left the hall, followed by all the company.

Outside beneath the starry heavens he turned to Kerkio and said: "Those are the footprints of the Galilean. I know them. He conquers without striking. He suffers injury and wins even His enemies. Why should we war against Him? Our Sun has turned away from us and is going down. His Sun will light the world."

The sounds of Yuletide merriment had everywhere died away and the proud city on the Rhine was wrapped in the silence of night. But in the great hall, by the flickering fire of the turning of the winter sun, Wulf's murderer and his avenger peacefully held the death-watch.

The year had not ended before Charietto, in the thickest of the fight, fell victim to the arrow of an Alemannic archer. For many a year Romans and Geramns alike, at the camp-fire and the hearth, sang of his bold and mighty deeds. Three great historians of the empire of that day extol his name.

Bruno's deed is nowhere recorded. It rests deeply hidden beneath the surface like the foundation of a great structure. And his deed is, in fact, a foundation stone, for upon deeds such as these is the Church of Christ established.

What does "Evangelical" mean?

To many of our readers such a question may seem strange and even needless. The word is not a difficult one and is in common use in discussing questions of religion and of the Church. It is, also, the distinctive name of our own Church, the Church in which we have been baptized and confirmed and to which we have always belonged. As members of the Evangelical Church we hear and read the word so often, that it seems as if our very familiarity with it ought to make its meaning very clear to all of us.

A number of reasons, however, combine to make the meaning of this word somewhat obscure, especially when it is applied to an important and growing church body; there is a certain looseness in the common use of the word which makes a definition necessary, if it is to be used as the name of an organization with definite principles and aims. We find the word, on the one hand, quite generally used in the sense of Protestant, in contrast to Roman or Greek Catholic, and, on the other, made to describe the old-fashioned biblical Christian thought, as distinguished from the more modern or liberal views. It is clear that, as the name of a distinct church body, the word can have neither of these meanings, because in either sense, or in both, it could be applied almost to any Protestant denomination. While such a use of the word is rather indefinite and by no means exhausts the fullness of its meaning, it nevertheless contributes distinctly to its value as the name of a Church, because it helps to make the position of the Church it designates very clear on both these points. Though the Evangelical Church recognizes fully the value and importance of historic continuity and tradition, as well as that of liturgy and ritual, in their proper limits, it is not likely that it will ever be accused of leanings toward Rome as long as it retains the name it bears; nor is there danger that, with all the freedom of conscience which it guarantees to its adherents, it will ever depart from any of the fundamental teachings of Christianity. Its very name is a safe-guard in both directions.

There is also what might be called a historical sense of the word which must not be ignored. This side of its meaning becomes apparent when we consider the etymology of the word. It is of Greek parentage, the original, *euangelion*, meaning good news (from *eu* = well, and *angelos* = messenger), identical with gospel, which is derived from the Anglo-Saxon *god* = good, and *spel* = story. The dictionary therefore correctly defines evangelical as "of or pertaining to the Gospel, i. e., the announcement of salvation through Jesus Christ; holding or conformed to the fundamental doctrines of the gospels; spiritually minded; evangelistic." The word thus, as it were, reminds us of the very origin of Christianity; through the long vista of the centuries we behold the spread of the Gospel among the nations of the earth; the struggles that were necessary to keep the message of the Gospel clear and true in its

adaptations to the changing needs of different times and peoples; we see at a glance, as it were, all the blessings of enlightenment, civilization and progress which mankind, directly or indirectly, owes to the Gospel of Jesus Christ. With this inspiring view constantly before her the Evangelical Church is in little danger of ever losing sight of the one great problem of humanity: What must I do to be saved?

The above are mere brief allusions, but they afford a glimpse of the wealth of meaning which the name Evangelical carries with it, and indicate also the need of a clear and full understanding of the term on the part of all our people, if our Church would earnestly and faithfully seek to do the work to which it has been called. Like children who have inherited a treasure chest, but have no idea of the great value of its contents, most of our people do not yet realize the breadth and depth of the Evangelical position. The name Evangelical must become to every individual member of every Evangelical church a constant challenge to a wider vision and a greater zeal in every line of Christian effort.

Such a clear and general conception of what Evangelical means will have yet another advantage. The wanderer in an unknown country is not easily lost when he has some idea of the lay of the land and is able to read the signs of the forest or the language of the stars. With this aid he is able to determine his position as well as to discover the direction in which he is to travel, and is thus saved from serious error. In the same manner those who understand the full meaning of the name Evangelical will not be led astray by any narrower or modified use of the term. It will be quite clear to them that there is as little need or significance in calling oneself Evangelical Lutheran, as there would be, for example, in styling oneself as an American New Yorker, or Texan, or Californian, for, in the same way as the latter would wrongly emphasize the sectional at the expense of the national, the former wrongly emphasizes the narrower meaning at the expense of the broader, the sectarian at the expense of the catholic. To those who realize the breadth and depth of the Evangelical position it will also be very plain that it must be misleading to apply the name to a Church that is in every characteristic essentially Methodist, i. e., which lays especial stress on particular elements of religious teaching and practice.

In making the above statement we do not intend to and do not by any means deny that other churches are also evangelical. Every Church in which the Gospel of Jesus Christ as the Son of God and the Savior of men is proclaimed, is essentially evangelical; but there is nevertheless a difference. In general terms the citizen of Massachusetts and of Colorado is as good an American as the citizen of Michigan or of Georgia. But to the same extent that either of them should lay especial emphasis on any sectional point of view at the expense of the national, he would thereby become that much less an American in spirit, and in the best and fullest sense of the word. So, on general lines Baptists and Congregationalists are as evangelical as Presbyterians or Methodists or Episcopalians. But the very fact that each emphasizes some special point of

religious teaching or practice—and these churches are not entitled to be known by the names they carry, if they do not—tends to limit their horizon and their efforts. The catholic vision is inevitably dimmed in the same measure that sectarian prejudice prevails.

Of course the emphasis on the sectional or sectarian is also needed. The citizen of Wisconsin or Oklahoma would be unworthy of the name American, if he did not identify himself with the affairs of his own locality, state or section. But he must never allow his interest in local or sectional affairs to overshadow that in the larger and more vital affairs of the nation, nor lose sight of the fact that local affairs are merely the media through which the individual citizen expresses his interest in the larger sphere of action of which he is a part. The natural balance for the local or sectional point of view is the consciousness that it is justified only in so far as it exists for the sake of the general welfare and usefulness, and contributes to the general advancement.

In the Church of Jesus Christ the same rule must prevail. As long as men differ as to race, language, temperament and individuality, different denominations will always be needed in order to express the different aspects of Christianity; and as long as different denominations exist, they will have their distinguishing characteristics, which their very existence will always, more or less, emphasize. But such an emphasis is justified only in so far as it keeps the holy catholic Christian Church in mind and aims to contribute to its progress and to its perfection. Anything more than this is narrow and sectarian, by whatever name it may be called. It is a cause for unceasing gratitude and praise that the denominations of our day are beginning to realize these truths, and are becoming mindful of the things that bind them together, rather than insisting on those that separate.

The Prussian Union, brought about in 1817, the three hundredth anniversary of the German Reformation, between the Lutheran and the Reformed churches of Germany, was the first successful practical attempt in this direction, and for that reason stands out as one of the landmarks of Church history. The German Evangelical Synod of North America has adopted the principles there put into practice, and all of its activities are designed to promote and extend their acceptance. Its existence as still another separate denomination in addition to those already there is justified by the significance of its message. Where so many voices represent the things that separate, such as special points of doctrine, or special methods of organization or government, the message that goes beyond sectarian differences and emphasizes the inherent unity of the Church of Christ surely has a right to be heard. And this is the message of the Evangelical Church:

First of all and above all, and in common with all true Christian churches, it preaches the *Cross of Christ as the sole and sufficient means of taking away the sins of the world*. The roots of Evangelical theology lie deeper than the doctrinal discussions of the sixteenth century, or the petty disputes and wrangles of the seventeenth; they are nourished only

by the pure water of life that springs from the foot of Calvary. Like Paul, Evangelical theology is determined not to know anything save Jesus Christ, and Him crucified, as the central truth of the ages. In view of the infinite vastness of the theme, and of the tragic urgency of mankind's need, it wastes no time on non-essential differences of doctrine nor on the alleged results of higher criticism, but confines itself to the message of salvation through faith in the grace of God in Jesus Christ as meeting every religious and social need of every individual and every nation.

With this emphasis on this one supreme and fundamental Gospel truth the way is opened for the realization of the Master's glorious ideal, "*That they may all be one.*" The larger the Cross of Christ looms up, the more the differences of doctrine fade into significance; as the barriers and divisions that have long separated the children of God disappear, there comes into view the one flock and the one Shepherd.

To proclaim this glorious and precious message is the great privilege of the Evangelical Church. For many years the barriers of language have kept it from being heard by the mass of American Christians, while opposition from without and indifference from within have conspired to deprive it of the results of much of seventy-five years' labor in the United States. But we know that the future will be greater than the past. "If the Evangelical Church is a Ruth, gleaned where others have reaped, we are also confident that in due time her royal offspring will not be wanting."

In the following we propose to give, to the extent that the limitations of such an article permit, a brief view of the historical, doctrinal and practical significance of the Evangelical position. For the historical part we gladly acknowledge our indebtedness to the work of our esteemed co-laborer, Dr. W. T. Jungk, whose careful and thorough researches (*Friedensbote*, 1898), for the first time, we believe, afforded a comprehensive view of the genesis and development of the Prussian Union. The doctrinal part is based upon the work of Prof. Julius Mueller (1801—1878), the pioneer and leader of Evangelical Union theology in Germany, whose monumental work on Sin has so profoundly influenced the theology of Germany, England and America. We hope that in the not too distant future the Evangelical position will be made clear to American Christians in the manner which the importance of its contribution to American Christianity deserves.

A HISTORICAL VIEW

The strangeness and apparent unreasonableness of the fact that the Reformation should have brought forth not one Protestant Church, but two independent and often even antagonistic Churches, the Lutheran and the Reformed, has often been commented upon. But the fact that these Churches have existed and continued to exist independent of one another, and have even very frequently shown more hostility toward

each other than toward the common enemy, the Church of Rome, does not prove that they are not, in the last analysis, one Church, nor does it argue against the proposition that they can and should be visibly united into one Church. There is plenty of direct evidence that the division was no part of the plans of Providence, and the existence of the division in spite of this only emphasizes anew that God is not to be held responsible for the mistakes and failures of His servants. Originally the two were regarded as one party by the Church of Rome. The leaders felt themselves drawn together by a unity of purpose which the existing differences were not considered large enough to obliterate. Both Luther and Zwingli realized that, though not at all points of one mind, they were nevertheless one at heart, and were also outwardly one in their opposition to Rome.

IN THE SIXTEENTH CENTURY

In an attempt to harmonize the differences and strengthen the outward unity, to a large extent for political reasons, the Langrave Philip of Hessa succeeded in bringing about a conference of the foremost Protestant leaders at Marburg in 1529. The only practical result, however, was fourteen articles of agreement on the doctrines of the Trinity, the person of Christ, faith and justification, the Word of God, baptism, good works, etc. The fifteenth, on the sacrament of the Lord's Supper, left the disputed point, the strictly literal (Luther) or the figurative (Zwingli) interpretation of the words of institution, "This is my body," open. The Marburg articles, with subsequent additions and rewritings (Schwabach and Torgau), were the basis of the Augsburg Confession, the foremost doctrinal statement of the Reformation.

The Marburg conference was unsuccessful because of Luther's firmness in holding to his literal acceptance of the words of the institution, as against the figurative interpretation of Zwingli. In 1536 another conference was brought about at Wittenberg through the efforts of Reformed leaders, especially Bucer, who saw the weakness of Zwingli's position in regard to the Lord's Supper and recognized the necessity and the possibility of an agreement with Luther. As a result of this conference a number of articles were drawn up which harmonized all the differences and were signed by seventeen theologians, including Luther, from both sides. The conference was followed by public services at which both Luther and Bucer preached, the Reformed theologians communing with the congregation. Luther rejoiced at the peace he now believed was at hand and declared himself willing to set aside anything that might hinder it. Zwingli's friends, however, (Zwingli himself died in 1531) opposed union, and weakness and insincerity destroyed what had been gained.

When Calvin later became the leader of the Reformed churches, Luther felt himself attracted by his teaching concerning the Lord's Supper in the measure that Zwingli's had repelled him. "If Zwingli and

Oekolampadius had spoken thus," he said, "we should have understood each other." But even though Calvin recognized the Augsburg Confession "in the same sense in which its author—the best interpreter—desired it to be understood," Luther for the remainder of his life cared little for doctrinal agreement. Calvin later changed his position on the Lord's Supper for the sake of winning the Zwinglians, a fact which injured his reputation among the followers of Luther. Melanchthon also, who had drawn up the Augsburg Confession, made concessions to the Calvinists after Luther's death (1546), although without sacrificing essential teachings of Luther. This gave rise to two parties among the Lutherans, a milder one of which Melanchthon became leader, and a stricter one with headquarters at the University of Jena. The two parties were soon represented everywhere, and the conduct of their adherents gave rise to many dissensions and even to riot and disorder. In the Palatinate these discussions, through the attitude of the Elector Frederick III who was offended by the anathemizing tendency of Lutheran zealots, gave rise to the German Reformed Church, for which the Heidelberg Catechism was drawn up as its Confession.

The idea of a union of the churches of the Reformation gained its earliest and strongest foothold in Poland, at that time a powerful kingdom, in which Protestant teachings had found eager acceptance. Since 1548 the Moravians had made many settlements there, and Lutherans as well as Reformed also found many adherents. The Moravians first united with the Reformed, the Lutherans joining later. This they did all the more easily, because Luther himself had highly recommended the Moravian teachings concerning the Lord's Supper.

In 1570 representatives of these three churches met in conference at Sendomir, and the articles there drawn up and signed breathed the true evangelical spirit, especially the close of the article dealing with the Lord's Supper. Although the Lutheran party abandoned the agreement a few years later, the conference is nevertheless of great importance in the history of Protestant church union.

The Calvinistic leanings of Melanchthon's followers led to the adoption of the Formula of Concord, 1577, by the strictly Lutheran theologians, as a means of self-defense and of preventing once for all any future attempts at union. The Reformed churches undertook to do this for themselves at the Synod of Dort, 1619, and it seemed as if all chances for closer relations between the two branches of Protestantism were cut off. Nevertheless the cause lived on. The Colloquy of Leipsic, 1631, between German Lutherans and Calvinists, though unsuccessful, proved that the need for closer relations was still felt, and in 1648, when the Treaty of Westphalia closed the Thirty Years' War, both Lutherans and Reformed were comprised under those subscribing to the Augsburg Confession, and under the treaty the same privileges were accorded to both parties. This could not have been the case, had not all the parties to the treaty felt that in spite of all the differences between them, the two Churches were essentially one.

IN THE SEVENTEENTH CENTURY

But not only in Germany, but also in France was a closer relationship sought after by the two churches. At a national conference in 1614 the express purpose of setting aside all other names and divisions for the purpose of forming one Evangelical Church was seriously discussed. James I of England was much interested in the plan, but the Synod of Dort brought the discussions to a sudden close. John Durie (1596—1689), a Scotchman, was a persistent advocate of Protestant church union for almost fifty years, traveling all over Europe and sparing neither time, trouble nor expense in his efforts to accomplish his purpose. But the time was not yet ripe for an idea of such far-reaching importance and his life work ended in apparent failure.

While the direct objects of the Leipsic Colloquy were not achieved, two points were nevertheless gained there which later were most influential in promoting the cause of Protestant Union. The Colloquy brought about at least a political union of the Protestant principalities and states for mutual protection against Rome. The Elector of Brandenburg, the founder of the Hohenzollern dynasty, assumed the leadership of this coalition and sought by definite plans and efforts to promote the cause of union. Another result of the Leipsic Colloquy was the abolition of the so-called territorial system, i. e., the prerogative of dictating the faith of subjects which had been claimed by German princes, and which had all along been the chief obstacle in the consummation of union. The Thorn Colloquy, at Thorn, Poland, in 1645, while convened with a view of reconciling the Catholic and Protestant subjects of King Wladislaw IV, is of importance because of the manner in which Prof. George Calixtus (1586—1656) stated the points held in common by Lutherans and Reformed. Calixtus was the most influential continuator of Melancthon's theology in the seventeenth century, and in the midst of a time when the hatred of confessions toward each other reached its height, he cultivated and developed an irenic tendency which sought the object of theology not so much in pure doctrine as in Christian life. He was active in the endeavor of bringing about a union of Christian churches, although on a basis necessarily broader than that of the Reformation because including the Roman Catholic Church. The conference at Cassel, 1661, aimed to bring about at least mutual toleration, if not a doctrinal agreement. The most important result was the resolution not to revile one another in the future, because of the remaining differences; to make sermons free from confessional polemics and in any case no longer to attack an opponent personally. But Frederick William, the Great Elector of Brandenburg, was the only one of the Protestant princes who enforced the resolution, even going so far as to forbid his subjects from attending the University of Wittenberg, the center of extreme Lutheranism.

The idea of Calixtus, that the aim of theology is a Christian life rather than pure doctrine, was developed by Philip Jacob Spener (1635—1705), the father of Pietism, i. e., the movement looking toward earn-

est consecration on the basis of personal experience of Christ. His efforts in this direction tended to remove the emphasis from strict orthodoxy and thus indirectly promoted closer relations between the Lutherans and the Reformed, whom he judged more charitably than did most of his fellow-Lutherans. Like Johann Arndt (1555—1621) he believed that "the godless life and the warlike spirit of learned men" was the greatest curse of the Protestant churches.

IN THE EIGHTEENTH CENTURY

The *Unitas Fratrum* of Zinzendorf (1700—1760) became the outward expression of Pietism. In it Lutherans, Reformed and Moravians were united on the basis of the Augsburg Confession and the Bible, the doctrines peculiar to each were left open to the members of the others, and the true central truth of Christianity, the reconciliation of mankind with God through Christ, was made the center of faith and life. That this truly apostolic Church did not gain more adherents is due to its constitution, which recognizes only a small circle of converted members, leaving the unconverted entirely out of account.

The period of Rationalism which began to make itself felt at about this time, and which attempted to discard or explain away all the divine and supernatural in religion, must also be regarded in a large measure as a direct fruit of the extreme formal and polemic orthodoxy of the century before. It registered the protest of the human intellect against a merely formal belief in creeds and in a religion which apparently could only condemn those who thought differently. Since Protestantism did not seem inclined to guarantee liberty of thought, some of the best minds of the day discarded religion altogether, thus giving rise to the agnosticism and atheism which spread over France, England, Germany and Colonial America during the eighteenth century. Its contribution to the cause of Protestant union was the necessity of co-operation on the part of the two chief divisions against the common enemy, and the consequent emphasis on that which both have in common. The second centenary of the Reformation saw the parties much nearer to each other in every way than had the first.

At the beginning of the eighteenth century King Frederick I of Prussia, 1657—1713, (previous to his assumption of the royal title he was the Great Elector of Brandenburg) sought to promote the cause of Union in every way, all the more so, since an increasing union sentiment began to manifest itself among the people. A pamphlet appeared at this time voicing a popular demand for a closer communion between Lutheran and Reformed, the abolition of exorcism (the expulsion of evil spirits by conjuration or religious exercises, specifically in baptism), vestments, candles, hosts and holy days. The king was requested to recognize no pastors except those coming from Halle, as all other universities were dominated by extreme Lutheranism. In point of teaching the sufficiency of the atonement by Jesus Christ and the need of a holy life was to be considered sufficient. These ideas called forth a

storm of protest and condemnation on the part of the stricter Lutherans, some of which, especially that of the Lutheran pastor Neumeister, did not stop short of the most vulgar terms. In 1722 a number of German princes agreed to call themselves simply Evangelical, instead of Lutheran or Evangelical Lutheran, and to cease all slander and abuses from the pulpit and otherwise. Not only in Brandenburg to the north, but also in Wurtemberg to the south was union sentiment gaining in strength, in the latter kingdom especially at the University of Tuebingen, where it was being taught that uniformity of doctrine was not necessary for union, but only unity in the fundamentals of faith. Conversion and a sanctified life expressed in terms of Christian service were insisted upon as the means of building up the kingdom of God in the individual churches.

During the eighteenth century both Churches suffered from the influence of Rationalism, the Lutherans probably more than the Reformed. Both were least injured, however, where union sentiment was strongest, because there automatically the vital and fundamental doctrines were most developed, so that a stronger spiritual life was better able to resist the destructive influences.

IN THE NINETEENTH CENTURY

When King Frederick III of Prussia (1770—1840) began his reign in 1797 he was determined to promote union effectively and, if possible, bring about its consummation. But the political conditions of the first fifteen years of his reign were by no means favorable to such a project. But the humiliation to which Germany, and especially Prussia, which had undertaken the leadership, were subjected by Napoleon also served to turn the hearts of king and people more thoroughly toward Him from whom cometh help. They humbled themselves under the mighty hand of God, and He exalted them again in due time. When peace had been restored after the fall of Napoleon, the king, influenced by counselors, both Lutheran and Reformed, who were devoted to union, determined to act. The approaching tercentenary of the Reformation furnished a most fitting occasion, and on September 27, 1817, the famous cabinet order was proclaimed which gave formal and legal status to the union of the German Lutheran and Reformed Churches, practical plans for which had already been formulated in a number of provinces by churches of both sides. This most interesting document sets forth the historical and doctrinal necessity for union and defines the purposes of the monarch. His idea of union is not that of absorption of either church by the other, nor the formation of a third, but the actual and perfect union of both churches into one Evangelical Church in the spirit of the Church's Founder and Head. He disclaims emphatically the purpose of using force to establish the union. Neither persuasion on the one hand nor indifference on the other are to have anything to do with its accomplishment; it is to be not merely an outward, formal proceeding, but a product of free and voluntary convictions, a religious, not a theological

union. The details of consummation were fittingly left to the ecclesiastical bodies of each province to be settled according to local needs and conditions. No attempt was made to formulate a common doctrinal basis, as the discussion of the ancient differences had long ago subsided by common consent, and it was not the purpose of the monarch to harmonize or adjust these differences, but rather to allow them to remain side by side until a broader view and deeper insight should realize their insignificance compared with what both Churches had in common. The name of the united Church was to be simply Evangelical, thus stating clearly what was to be the sole content of its preaching and teaching.

The overwhelming majority of the German churches gladly followed the leadership of Prussia and joined the ranks of the Evangelical Church, and all division and separation might have ended, had not a small number of Lutheran churches refused to acquiesce in the new order. Unfortunately the government later attempted to force the introduction of the new book of worship upon some of these churches, a proceeding which immediately rekindled the ancient disputes and the attending hostility. In Germany this extreme Lutheran element was but a small minority that could wield but little influence among the people as a whole, but many of their pastors and members came to America, where their presence and influence and the exaggerated and distorted accounts of what had taken place in the fatherland served to keep alive the old doctrinal discussions and to create discord among the German churches that had been established in this country previous to the Prussian Union, as well as among those that were being established among the vast numbers of German immigrants who settled in all parts of the United States during the fifty years that followed.

The union of the two Churches in nearly all parts of Germany almost immediately became fruitful in a wide-spread and enthusiastic missionary activity. The Basel Evangelical Missionary Society, a development of the German Christian Society, in existence since 1730, was organized in 1815 and became the channel through the missionary enthusiasm of southern Germany found practical expression. The Society is strictly undenominational and affiliated with no State Church, having relations with all the Protestant Churches of Central Europe. The Berlin Missionary Society, a development of the work of "Father" Jaenicke, was organized in 1824 with the approval of King Frederick William III. The Gossner Missionary Society (1836) owes its origin to the influence of the Basel and Berlin Societies. The organization of the Rhenish Missionary Society (1828) is also directly traceable to the increased spirituality and interest in Christian service which followed the proclamation of the Prussian Union.

THE DOCTRINAL ASPECT

The earlier efforts at Protestant union in Germany had failed chiefly because the harmonizing of all the differences in the teaching of the two churches was considered a necessary preliminary. The theolog-

ians of both sides regarded it as their business to formulate the teachings in a manner satisfactory to both parties, and the result was that, no matter how skillfully the articles of agreement had been drawn up, each side saw in them only their own peculiar teaching. The success of the Prussian Union is due to the fact that no doctrinal agreement was attempted, it being left to the growing consciousness of unity in essential things to bring out the desired liberty in non-essentials and the charity in all things, which were to round out and perfect the Evangelical position. The union that King Frederick William III and his counselors had in view was not a mere peace treaty, with a separate existence for each body, but one ecclesiastical organism that would allow full freedom for every individuality that did not tend to destroy the whole structure. A brief statement of the general principles governing such a union must precede the doctrinal statement of the Evangelical Church in America.

THE SCRIPTURAL BASIS

Analogous to the Old Testament, which knows only one theocratic congregation, and regards the later division into two kingdoms as apostasy and corruption, the New Testament knows only one Christian Church. No saying of Christ or His apostles can be made to sanction, much less to authorize more than one Church. The Master knows only of *one* flock and *one* Shepherd, John 10: 16, and it is His purpose to gather together into *one* the children of God that are scattered abroad, John 11: 52; His last prayer for His disciples includes the petition that not only the disciples themselves, but all that believe on Him through their word, may all be *one*, John 17: 20. And Paul also, though he came into contact with many people of different races and nations, and with many radical differences of opinion, nevertheless knows only *one* holy temple in the Lord, Eph. 2: 21, 22; *one* holy body of Christ, 1 Cor. 12: 27, and only *one* Head, Eph. 1: 22; 5: 23; 4: 15; Col. 1: 18.

Of this essential unity Christ and the relation of believers to Him, through faith, the Word and the sacraments, is the center and the soul, even though many do not hold to the one head, Col. 2: 19. This unity is of course only complete in the Church of triumphant and perfect redemption, but the militant and imperfect Church of Christ on earth must either have the same aim or destroy the relationship between itself and the Head.

UNITY VERSUS UNIFORMITY

This unity of the spirit in the bond of peace, Eph. 4: 3, etc., does not require *uniformity*. Jesus Christ did not become the founder of His Church by laying down a complete and inviolable set of laws for His followers, but by obtaining an eternal redemption and giving the Holy Spirit to His disciples. Neither did the apostles establish an absolute form for the order of worship or the organization of congregations, and many diverse usages prevailed among Jewish and Gentile Christians. The apostles merely laid down certain principles that were to govern the adjustment of too marked differences, 1 Cor. 11; Acts 15.

Nor is uniformity of teaching any more necessary than uniformity of form or organization. Uniformity of doctrine is thinkable only upon the supposition that it is possible for one person, body or organization to possess absolute truth. We must regard this supposition as false, because, if it is true that the imagination of a man's heart is evil from his youth up, Gen. 8: 21, then his perception and understanding must be in the bondage of sin to the same extent as his emotions and his will power. Only a superficial conception of human sinfulness would dare lay claim to an absolutely pure doctrine; only a most primitive psychology can assume that, while the will and the emotions must battle with sinful desires, the intellect remains untouched by any wrong ideas or beliefs. As it is, however, no one has the right to assume that he alone is in the possession of truth and that all who believe otherwise are in error. The human view of truth is conditioned and shaped by many differences of race, temperament and environment, and the relationship of these views toward one another is not that of truth toward falsehood, but rather that of one part toward another part. Whether our horizon is bounded by the limitless ocean, by majestic mountain ranges, or by the seemingly endless plain, the country in which we live nevertheless remains the same, and it is *one* country; whether we dwell beneath the Southern Cross or under the Ursa Major, the sky we behold is still the same, and it is *one* sky. Whether one inclines to extreme Lutheranism or extreme Calvinism; whether one holds the congregational or presbyterial form of organization, or whether he recognizes the historic episcopate, the truth at the bottom of all is essentially the same, and it is *one* Truth. The Word of God contains absolutely pure truth, but only so much of the whole body of Truth as is needed for the purposes of human happiness and salvation. The Church that confines its teachings only to the plain truths of the Scriptures will be most free from the danger of mixing error with truth.

Nor did the Reformers themselves profess to have absolutely pure doctrine. If they had done so they would have practically set up the claim of having received a new revelation, an imputation which all of them would have rejected as blasphemous. They insisted on the truth of their teachings as opposed to the errors of Rome, but for themselves they sat humbly at the feet of the prophets and apostles, Jesus Christ himself being the chief corner stone. Their own teaching cannot and does not deny the necessity of constant purification and development, which *is* done by the Word itself, out of whose fullness all believers can constantly take new treasures of knowledge and power. If there is to be purification and development there must be differences of opinion on a number of points. A Church that should undertake to finally and absolutely settle every disputed point would perish from the acute disease of a theology that smothers every possibility of growth, and her death would be but the just punishment for such conceited misunderstanding of human limitations.

DIFFERENCES OF OPINION IN THE APOSTOLIC CHURCH

While the apostles waged an energetic warfare, even to the point of excommunication, against all heresies, i. e., teachings which attacked the fundamentals of Christianity while still retaining the name Christian, they did not think of denying communion where the fundamental teachings of Christianity were not attacked. Those who feared defilement from partaking of the meat that had been sacrificed to idols, 1 Cor. 8: 4—7; Rom. 14: 1, 2, 14—21, and those who regarded one day above another, Rom. 14: 6, were not excommunicated, although the decision of the Jerusalem Council, Acts 15: 29, might have supported such a course in the former case. In the face of these differences of opinion Paul only seeks to strengthen the consciousness of their unity in Christ and deprecates the self-conceit which would condemn others. Even where the Jewish brethren in Rome preached Christ not sincerely, but thinking to raise up affliction for him in his bonds, Phil. 1: 15—18, Paul did not desire to excommunicate. That only Christ is proclaimed is his great concern, and he willingly recognizes what he has in common with these teachers, even though it be a very small basis.

Greater even than these differences are those in the teachings of the apostles themselves, to which we can here only briefly allude. The writer of Hebrews, for instance, regards the atonement through Christ from the Old Testament standpoint in the light of a priestly function; to Paul it is a deeply personal experience. According to Hebrews 11 faith has the more general character of confidence and trust, rather than the justifying character which it has for Paul. The difference between Paul's and James' idea of faith is even more marked, as a comparison of James 2: 14—26 with Romans 3: 20, 21, 28, Acts 13: 39 and Eph. 2: 8, 9 clearly shows, and the two views can be reconciled only by reducing them to the common denominator of consecrated individual personal experience. Then there is the difference between Paul and Peter alluded to Gal. 2: 11, with the deep-seated differences between Jewish and Gentile Christians on many important subjects. These differences were not regarded as fundamental, but rather as necessary accompaniments of the development of Christian doctrine among peoples of differing individuality and temperament. Those who held these differing views were not required to abandon them, nor were they persecuted for believing as they did; neither is there any interruption of Christian communion, as Gal. 2: 9 shows. See also Acts 15: 7; 8, 14, 23, 25, where there is not only mutual recognition, but every indication of close communion between the persons and parties holding differing views.

It is plain that the apostles regard that which Jewish and Gentile Christians have in common as so much greater and stronger than even their most pronounced differences, that they do not for a moment lose sight of the inherent unity of both. The one hope of their calling, one Lord, one baptism, one faith, one God and Father, is something so vast and comprehensive that the smaller differences are hardly discernible. And even if it is maintained that the conditions at the beginning of

Christianity called for greater tolerance than those of to-day, we nevertheless hold to the principle that the communion of *believers does not depend upon uniformity of doctrine*, a principle which can be applied to the conditions of to-day as well as it was applied to those of 2,000 years ago. Nor can we throw the question into the domain of formal law by saying that doctrines once formulated by the Church are always binding, without opening up the larger question as to whether the Church is authorized to lay down hard and fast statements of doctrine for future generations.

A great deal more might be said on this subject as well as on that of the different teachings that separated the Lutheran from the Reformed Churches in Germany, but the above is sufficient to make it clear that *church unity and even church union is possible without uniformity of form, organization or teaching*. This is the foundation upon which the Prussian Union, and with it the Evangelical Church of America, is firmly established.

THE EVANGELICAL CHURCH OF AMERICA

Upon the basis of the historical development of the churches of the German Reformation, and in conformity with the principles briefly outlined above, the founders of the Evangelical Church in America in defining their position, adopted the following statement as the basis of their organization.

"The German Evangelical Church Association of the West, as a part of the Evangelical Church, defines the term 'Evangelical Church' as denoting that branch of the Christian Church, which acknowledges the Holy Scriptures of the Old and New Testaments as the Word of God, the sole and infallible guide of faith and conduct, and accepts the interpretation of the Holy Scriptures as given in the symbolic books of the Lutheran and the Reformed Churches, the most important of these being the Augsburg Confession, Luther's and the Heidelberg catechisms, in so far as they agree; where they disagree the German Evangelical Church Association of the West adheres strictly to the passages of Holy Scriptures bearing on the subject, and avails itself of the liberty of conscience prevailing in the Evangelical Church."

This declaration was not intended as a new creed or standard of belief, but merely as a statement of principles, the framers of the declaration realizing that the formulation of a definite creed or standard must be contrary to the very principles they desired to represent. It was the first attempt to express the idea underlying the Prussian Union in the terms of doctrine, and the new step in the development of the idea was taken because it was felt that in the New World, unhampered by opposing traditions and policies, their declaration would be more readily understood and appreciated than amid the complicated conditions of Europe.

While none of the Lutheran or Reformed confessions is excluded, the three expressly mentioned were selected because they state the be-

liefs of both churches in the briefest, best known and most popular form, and at the same time, being the oldest doctrinal statements of both churches, were least affected by the controversies and disputes of the sixteenth and seventeenth centuries.

THE CONFESSIONS

The oldest of the three, Luther's Catechism, both the large and the small, (the large catechism amplifying the great Reformer's ideas, which the smaller merely states), appeared in 1529, growing out of sermons which Luther had preached to dispel the great ignorance which existed among pastors as well as laymen of that day in regard to the fundamental teachings of Christianity. Both books, which are really one work, were early regarded as a most valuable source of Lutheran teachings.

The Augsburg Confession was written by Melanchthon in consultation with Luther, Justus Jonas and Bugenhagen, at the request of the Elector of Saxony for presentation at the Diet of Augsburg, 1530, which had been called by Charles V with a view to an amicable arrangement of the religious split that had existed in Germany since 1517. The basis of Melanchthon's work were the articles signed at the Colloquy at Marburg with the Zwinglians (October, 1529), substituting a strictly Lutheran one on the Lord's Supper, and supplemented by a practical part newly added. It was written in both Latin and German and read aloud in German at the formal presentation, June 25, 1530, in the private chapel of the episcopal palace, where the Diet met. But neither original was ever seen again by the Protestants, and both probably perished. The inaccuracy and incorrectness of the six German and one Latin editions printed and circulated after the Diet induced Melanchthon to prepare a new edition which, after its publication in 1531, came to be regarded as the authentic reproduction of the faith professed before the emperor and the empire. During the following years Melanchthon worked continually to improve the text, introducing a number of changes. The most important of these revisions is that of 1540, which, because of the change made in Article X (Lord's Supper) in the interest of closer relations with the Calvinists, has been called the *Altered Augsburg Confession*. The change, which gave rise to much controversy, does not in reality merit the importance attached to it by many. The new edition was used freely for many years, before the change was discovered, and Luther himself, while criticizing Melanchthon for making the change without being authorized to do so, nevertheless did not condemn it. Whether the Unaltered or the Altered Augsburg Confession is meant is really immaterial, however, as the Evangelical Church is not based on a union that seeks to obliterate or harmonize differences of doctrine, but on the unity of God's Truth which is greater than any human differences of interpretation can be. For such a conception of union we do not need the Altered Confession.

The Heidelberg Catechism, the popular standard of the German Reformed Church, was compiled in 1562 chiefly by Olevianus, an admirer

of Calvin, and Ursinus, a pupil of Melancthon, and was soon introduced in all countries where the Reformed faith prevailed. The Synod of Dort (1619) declared it one of the general symbolic books of the Reformed Church, and the first reunited general assembly of the Presbyterian Church, at Philadelphia, 1870, authorized its use.

In naming only these three confessions of the two churches a mass of historical and interpretative discussion and needless controversy which has gathered around the later confessions and standards is eliminated, while the broad and firm foundations of the entire German Reformation are retained. No attempt is made to harmonize the differences which exist, not only between the teachings of the two Churches, but in the general point of view, it being frankly recognized that no result could be obtained in this direction. The confessions were therefore accepted only *in so far as they agree*. The points of disagreement are referred to the Bible, as the sole and infallible guide of faith and conduct, and full liberty—within the confessions referred to—is granted in the interpretation of the passages where the Bible has no full and definite teaching.

SOME OF THE DIFFERENCES

We shall not tire our readers by attempting a full discussion of all the points of difference between the two churches. A brief allusion to three important ones, the Ten Commandments, the Lord's Supper and the doctrine of Predestination, as having the highest practical value, will at the same time afford an illustration of the working of the Evangelical principle as applied to the confessions of the two Churches.

THE TEN COMMANDMENTS

In regard to the Ten Commandments Luther's Catechism follows the Roman Catholic version, to which the people of that early day were still accustomed, as Luther did not care to introduce more innovations at once than were absolutely necessary. The Heidelberg Catechism, on the other hand, appearing almost a generation later, closely followed the words of the Bible. True to its principle of placing the Bible above the confessions the Evangelical Church in its Catechism has also followed the latter course. Present-day editions of Luther's Catechism still follow the old method, which omits the second Commandment entirely (as not differing essentially from the substance of the first) and, in order to preserve the number ten divides the last Commandment. For this reason the commandments in the Lutheran Catechism have other numbers than those in the Evangelical. The Roman Catholic version of the fourth Commandment, "Thou shalt sanctify the holy-day," (Remember the Sabbath day to keep it holy), has also been retained, whereas the Evangelical Catechism gives the full biblical text.

THE LORD'S SUPPER

In regard to the Lord's Supper the Augsburg Confession, Luther's Catechism and the Heidelberg Catechism teach the following:

AUGSBURG CONFESSION

"Of the Supper of the Lord, they (i. e., the authors of the Confession) teach that the body and the blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord; and they disapprove of those who teach otherwise." Art. X.

(The Altered Augsburg Confession has the word "shown" instead of "distributed" in this article. Other changes are mainly in the sequence of the divisions and articles.)

LUTHER'S (LARGE) CATECHISM

"The Lord's Supper is the true body and blood of our Lord Jesus Christ, in, with and under the bread which Christians are commanded by the Word of Christ to eat and to drink. . . . We go to communion because we obtain there forgiveness of sins. . . . Therefore it is appropriately named the food of the soul, since it nourishes and strengthens the new man. . . . Whoever believes these words has what they declare and bring; he who does not believe has it not. In this sacrament Christ offers us all the treasures He brought from heaven for us, to which He invites us most graciously."

HEIDELBERG CATECHISM

"It (partaking of the Lord's Supper) is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the forgiveness of sins, and life eternal; but moreover also, to be so united more and more to His sacred body by the Holy Ghost, who dwells both in Christ and in us, that, although He is in heaven and we on the earth, we are nevertheless flesh of His flesh and bone of His bone, and live and are governed forever by one Spirit, as members of the same body are by one soul."

THE EVANGELICAL POSITION

By comparing these statements with that of the Evangelical Catechism: "The Lord's Supper is that sacrament by which we receive the body and the blood of our Lord Jesus Christ as the nourishment of our new life, sustain and confirm the communion with Christ and all believers, and proclaim that the Lord has died for us," we see that the essential elements of all, not being contradictory of one another, but rather supplementary to each other, have been combined, while that which was not essential, or not according to Scripture, (as *true* body and blood, and *truly present*, which was intended to emphasize the error of the Romish teachings) has been omitted. In conformity with its acknowledged principle in points of disagreement the Evangelical Church has always employed the exact words of Scripture in the administration of the sacrament. "Take, eat; this is My body, which is given for you; this do in remembrance of Me."

The value of the Evangelical method of treating the different points of view expressed in the teachings of the two churches on the subject is perhaps best and most briefly suggested by the story of the two knights

of old, who, coming from opposite directions, one day met before the statue of a great king and warrior. They greeted one another and fell to admiring the work of the artist, praising the various details of feature, position, etc.

"Look at the great silver shield," said the one, "how naturally he holds it aloft."

"Silver shield, sayest thou?" answered the other; "the shield is of gold."

"Gold!" replied the other; "do I not see with my own eyes that it is silver? How can it be gold?"

"And I know it is gold," hotly retorted the other. "To say it is of silver is false!"

"No man accuses me of falsehood unpunished!" cried the other in a rage, rushing at his opponent with drawn sword. The mortal combat was soon over, and as the victor, himself fatally wounded, gazed once more at the shield above him, his dying look was dazzled by the glittering gold. *One side of the shield was of silver, the other of gold!*

PREDESTINATION

The term predestination signifies the eternal decree of God whereby certain men are appointed unto salvation; the opposite decree is called reprobation. The two ideas of an eternal God who works by plan in governing the world, and of such a sinful condition among men as demands the active interference of God by grace if any are to be saved, logically lead to the idea of predestination. This connection of thought is found in St. Paul (Rom. 8: 28—33; 9: 11—29; Gal. 1: 15; Eph. 1: 4—11; 2: 10; 2 Thess. 2: 13, etc.), elaborated by Augustine and established in the Reformed theology by Calvin. It was one of the doctrines upon which the Reformers as well as the Catholic Church were in substantial agreement, hence only the later statements of both sides, as the Formula of Concord and the decisions of the Synod of Dort, make attempt to treat the subject fully, and some of the bitterest controversies of the seventeenth century were waged over this point, which, as it concerns itself with the profound and inscrutable ways and judgments of God, is, in the nature of the case, not fully comprehensible to the human mind.

The whole question of the relation of the human will to that of God is stated in a nutshell in Phil. 2: 12, 13, "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work for His good pleasure." It seems impossible to reconcile the two statements by means of reasoning; the true and only solution of the difficulty is found in the practical life of the earnest follower of Christ, in whom, through the regenerating influence of the Holy Spirit, the natural sinful will has been transformed into conformity with the actual will of God. The process has very aptly been compared to the mathematical problem of squaring the circle, i. e., finding the exact relation between diameter and circumference. All that the labors of the most acute mathematicians for thousands of years have been able to ac-

comply is indicated by an endless decimal fraction. And yet every sphere or ball, from the simple plaything of the child to the earth revolving on its axis, amounts to a practical solution of the problem. Is not this another indication that we come nearest to God not by the exercise of our reasoning powers, nor by the search for the absolutely pure doctrine, but rather by the translation of faith and love into terms of real, practical Christian service?

The above is not intended as even an approach to an adequate and comprehensive treatment of the differences between the Lutheran and Reformed points of view; any attempt to do this is of little practical value except to the student of Church history. What has been said on the doctrinal aspect of the Evangelical position was stated merely by way of illustrating the manner in which the Evangelical position in regard to the points of difference is determined and put into practice. The Bible is restored to its rightful place above the confessions of the Church, and practical value always takes precedence over theological speculations.

THE PRACTICAL SIGNIFICANCE

The practical significance of the Evangelical position becomes apparent in three distinct ways: a) in determining the character of its own activity; b) in its relations toward other church bodies; c) in its value as a basis for the union of all Christian churches.

The manner in which the Evangelical Church regards the differences of opinion between the Lutheran and Reformed Churches lifts it above the temptation to make a special hobby of any one of them and makes the Gospel of Jesus Christ as the Savior of mankind inevitably the one content of its preaching and teaching. Evangelical pastors have no special practice to defend and no special doctrine to expound; their only work is that of preaching and teaching Christ and Him crucified; their only goal that of bringing men to recognize His lordship, accept His redemption and yield themselves to His Spirit. In so doing they feel free to choose any and all methods or practices which have been proven to lead to real and permanent success. The activities in which the Evangelical Church engages in the performance of its duty are those pointed out by the Master to His disciples in the words, "Suffer the children to come unto me," Mark 10: 14; "And ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth," Acts 1: 8; and, "That they may all be one," John 17: 21, a program which meets any spiritual or social demand of any age or class, and which the Evangelical Church is ever seeking to carry out more extensively and thoroughly.

The Evangelical view of denominational differences at once establishes the most fraternal relations between Evangelical churches and pastors and all other Churches of Christ in America. No difference of opinion on subordinate matters has ever induced the Evangelical Church to deny communion or co-operation to any sincere and practical disciples of the Master in their efforts to extend the Kingdom, nor will it

ever be permitted to do so. Its basis is broad enough for all who earnestly seek to glorify Christ and serve Him only, as well as for any kind of practical effort with that object in view. The German language, to which the work of the Evangelical Church in America has, in the nature of the case, been largely confined in the past, has tended to restrict its practical fellowship with English-speaking churches. But changing conditions are weakening and destroying the barriers, so that nothing remains to hinder the free and full intercourse with all who profess to serve Christ. The Evangelical Church has important contributions to make to the development of American Christianity, and is glad of the multiplying opportunities of fulfilling its duty in this respect, as well as of those for taking advantage of any helpful and stimulating influences exercised by other denominations.

There is, of course, such a thing as Evangelical conservatism. The very loyalty of the Evangelical Church toward its Master and the Gospel of His saving love, and the very earnestness with which it seeks to labor in His service, tend to make it cautious in the adoption of new ideas and methods. Because it realizes so well the supreme importance of the Cross of Christ to the human race, and is so deeply convinced that there is no other name under heaven, that is given among men, wherein we must be saved, it cannot help but be most anxious that that Name shall be placed before men in its true and full significance, uncheapered by sensational methods or catching phrases; unhindered by misleading statements and unproved assertions made in the name of science. Feeling deeply the responsibility involved in the proclamation of the gospel message it aims to be very sure of getting better practical and permanent results, before it exchanges the methods of evangelism, education and church work which have proved themselves of abiding value, for those apparently more up-to-date, or which promise a mere outward show of results, rather than actual efficiency. During almost seventy-five years of existence in this country it has witnessed the coming and going of so many superficial religious fads and fancies, so many impractical ventures and unfulfilled expectations, the failure of so many get-religious-quick schemes, and so much unreal and forced religious effort, that its faith in the tried and rational methods to which it has been accustomed has only been strengthened and confirmed. Where changing conditions make a modification of these methods necessary, the Church has always been found broad enough to realize and to meet the need and adapt itself to the new conditions. While never forgetting the glorious heritage of its past, it aims also to be mindful of the needs of the present and the demands of the future. But everywhere it must be Christ and He only.

The present tendency of Christian Churches to look beyond their differences in teaching and to federate and unite for the purpose of greater service and higher efficiency, which is manifest in the already achieved Federal Council of the Churches of Christ in America and the proposed World Conference on Faith and Order, offers to the Evangelical

ical Church a unique opportunity to contribute to the Christianity of America and the world its own cardinal union principle as the simplest and most promising expedient yet devised for bringing together all the followers of the Master. What has been possible in Germany and among several hundred thousand German people and their descendants in this country, is certainly also possible elsewhere and with other Christian people. This should be all the more easily practicable, since the various larger denominations in this country may be very justly regarded as the descendants, more or less direct, of either the Lutheran or the Reformed Churches of the sixteenth century, whose very intimate relationship, in spite of the antagonisms between the two, has already been pointed out. This relationship is very clear in the case of the Lutheran Churches of America on the one hand, and in those of the Reformed, Presbyterian and Congregational Churches on the other. Not quite so clear, but none the less very evident to the student is the relationship between these bodies and the Methodist, Baptist and Protestant Episcopal Churches of this country. Dr. Philip Schaff, without doubt the greatest authority on American denominational theology, describes Methodist theology as a "modified evangelical Arminianism" (a branch of Dutch Reformed theology) with a few additional doctrines added. The Pietistic movement of Spener and the Moravian revival of Zinzendorf also had a marked effect upon the great Anglo-American revival of the Wesleys and Whitfield, the founders of Methodism. Baptist theology is also distinctly Reformed, being either Calvinistic or Arminian. Anglican or (in America) Protestant Episcopal theology (again quoting Dr. Schaff) "was at first molded by the influence of Melancthonian Lutheranism, afterwards more strongly by Calvinism. The Thirty-nine Articles (which, with various revisions, form the doctrinal basis of this Church in England and America) must be classed upon the whole with the Reformed or moderately Calvinistic confessions."

It is thus seen that the chief denominations of America are in reality closely related to each other, like members of one great family. Recognizing this it is not at all unthinkable that they should in due time learn to overlook the comparatively unimportant sectarian differences that have so long kept them apart and seek a common basis. We believe that the broad and positive statement upon which the organization of the Evangelical Church in America rests, as proving the actual practicability of the old evangelical maxim, "In essentials unity, in non-essentials liberty, in all things charity," furnishes a common meeting ground for all the Churches of Christ in America, and in the spirit of glorifying Christ and serving His cause we gladly offer them what we have to give.

If the foregoing can help to arouse Evangelical Christians to a clearer and fuller realization of the meaning, the strength and the beauty of their position; if it can aid in giving them a better view of the wealth of spiritual blessings which their *own* Church has for every age, class and nationality; if it can help them to see that their own

Church can give them everything which any other Church has—and *more*—; if it can help to inspire them to greater loyalty to Jesus Christ and their Church, to a greater enthusiasm and activity in the support of the denominational enterprises, and to a more willing and efficient service in the local church and the kingdom of God, then the purpose of the writer has been entirely fulfilled and his efforts amply rewarded.

It remains only to add that not a word of what has been stated was written in the spirit of controversy or aspersion. Great care has been taken to make no statements that are not warranted by the best standard authorities, and to state Evangelical convictions in the spirit of true Evangelical tolerance.

Society and the Home.

"I AM FOR MEN"

BY ROBERT F. COYLE, D.D.

This is a saying attributed to the late Henry George, that great champion of the people. Whether he was the author of it or not makes little difference. It is a good platform to stand upon. No amount of literary skill could form a better one. It strikes to the very bottom of all society and all government. Any organization, or industry, or state that is not for men is fundamentally wrong. It was the platform upon which Jesus stood and the gospel He preached from the first to last. His entire career, His whole earthly history, is summoned up in the sublimely simple declaration, "I am for men." Nothing else seemed to Him worth laboring for.

Now, no fact in our times is more in evidence than the over-emphasis of property and the under emphasis of human life. I was very much impressed by reading what the late Hugh Price Hughes, of London, wrote in one of his books about the administration of justice in England. He says: "The law of England still attaches much more terrible penalties to crimes against property than to crimes against personal rights, and consequently, so far as the English law instructs the people—and it is almost the only religious instructor the masses of the people have—it is a much more terrible thing for a man to steal a few loaves of bread when starving than to dance on the head of his wife and nearly kill her." He refers to instances "where theft of a comparatively trivial character was punished by a long term of penal servitude, whereas the most horrible outrages against women and children were followed only by a few months' imprisonment. It is a severe indictment to stand by the facts, that this record of injustice can be duplicated in our own country. Our courts, our judges and our whole machinery of law are for property a good deal more than they are for persons, for the money side of things a good deal more than for the manhood side of things. Man is outweighed by dollars, people are outweighed by possessions.

To protect property no stone is left unturned, the ablest counsel is secured, every point is guarded and fought for with the utmost care and earnestness; but who dares to affirm that this is so when it comes to a question of protecting persons?

A man who should set fire to a great factory where little boys and girls were toiling like slaves, pale, sickly, their little lives crushed out of them, would be hunted from one end of the country to the other, and when captured would be punished without mercy; but the employer of those children, who is even more guilty in the sight of God, is shielded by the law and by the courts. The obscure man who sins against property is punished to the very limit. The prominent man of wealth and influence who sins against human life and tramples upon the sacredness of childhood is exonerated and possibly sent to Congress to make laws for the nation. Our laws and courts protect the saloon and brewery because they are property; but for the home that is shadowed, for the mother's heart that is broken, for the lives that are ruined by the rum traffic, they seem to have very little concern because lives are only persons. Who does not know that the destroyers of life seem to be safer under our laws than the destroyers of things? Slayers of virtue, assassins of character, may fling out their red lights in the tenderloin district of every city, they may allure the young and innocent to enter the door which swings into hell, and no officer of the law, no police magistrate, no representative or agent of justice has a word to say. Let the mills of impurity and prostitution grind on, and let those who rent their houses for this traffic of human bodies and souls maintain their respectability and pass in society for decent people. But suppose any man or woman, or any set of men or women, should open up places for the manufacture of bombs and explosives and implements of destruction, with the deliberate purpose of using them to blow up buildings, or depots, or railroad tracks, or banks, or stores, how long would they be tolerated? Not for a single day.

Thus in what we call our civilized society persons may be outraged and attacked and despoiled, and flung as social wreckage upon the shores of life with comparative impunity; but woe to those who dare to take any such liberties with or make any such assaults upon property. In the eyes of the law it seems to be a greater crime to steal dollars or something that dollars will buy than to be a robber of virtue or a destroyer of purity. The man who forges a check or blows up a safe is given a short shrift. No sentiment is wasted over him. He is dragged off to jail and to judgment, but the man who makes it necessary to support Florence Crittenden homes, the pillager of purity, the ravisher of innocence, goes unwhipped of justice, and is not even punished by ostracism from the ranks of what is denominated "society."

It all comes from the over-emphasis of property and the under emphasis of life. Go into our courts, our legislatures, into the national Congress itself, and you find that more time is consumed and more concern manifested for possessions than for people, for chattels than for

characters, for the things of money than for the things of men. You can get a law enacted, to protect horses or cattle or sheep or seals in the Alaskan waters a vast deal easier than a law to protect persons. Legislation bearing upon things is far in advance of legislation bearing upon folks. We live in an age of property worshippers. We make more of mines than we do of miners, more of factories than we do of factory toilers, more of great works than we do of the workers, more of buildings than we do of builders, more of machines than we do of mechanics. This is really the curse of our day, the menace of our country,—this apotheosis of money values and this persistent discounting of manhood values. It is breeding anarchy, it is inspiring socialism, it is maddening the masses, it is preparing the way for revolution. What we need to learn, what we must learn, is the inherent, the supreme, the overshadowing worth of people.

TRUST

The clouds hang heavy round my way,
 I cannot see;
 But through the darkness I believe
 God leadeth me.
 'Tis sweet to keep my hand in His
 While all is dim,
 To close my weary, aching eyes
 And follow Him.

Through many a thorny path He leads
 My tired feet,
 Through many a path of tears I go,
 But it is sweet
 To know that He is close to me,
 My Guard, my Guide;
 He leadeth me; and so I walk
 Quite satisfied.

Selected.

THE BETTER HALF

BY PRISCILLA LEONARD

The present insistent plea of woman for equality with man looks suspiciously as if she had given up the desire to be better than he is. This is an extremely dangerous symptom in the body politic. The world for many centuries has held firmly to the idea that woman should be the better half. The peace and happiness of countless homes has rested securely upon the fact that women have ruled in them who were far more unselfish and conscientious than their husbands. This inequality of the sexes has been the salvation of some families in generation after generation. What will be the effect of equality instead?

Glimpses of that effect are coming. Fifty years ago when a man

went astray his wife silently assumed the family responsibilities. She trained the children, she held the home together, she suffered and was strong. Sometimes it killed her and then no martyr of old was nobler to the end. Nowadays, all that patience, that loyalty to family honor, that fine fortitude and unselfish sacrifice are changed to equality of things. The divorce court frees the modern wife from the undeserving husband, and she considers herself free to marry again. She has no standard of the ideal. She stands on her rights, instead of standing for the sacred things of life through all personal agony and loss.

The independent, equal variety of modern girl makes her home with no idea of effacing herself for husband and children. But home, by its essentials, calls for sacrifice and effacement. Somebody in every home has to be faithful, forbearing, unselfish, pure and loving, or that home has no foundation that will endure. Man, at best, fulfills these conditions clumsily. Woman is born to be the better half. Her capacity for sacrifice and ministry is the salvation of the race. When she loses it and prefers to go off in the morning to work, and let herself in in the evening with a latchkey, just like a man, as one of the feminine economic writers of to-day urges her to do, what is going to become of the children? When she tries to build her home on the fidelity and service of trained nurses and hired servants, instead of her own self-denials, what must happen?

But why should woman make the sacrifice? Of course, she has a right to ask that. Of course, she has a right to be as selfish as a man. But it will be a different world if the majority of men come to have no better halves. It will be a homeless world, though it dwell in palaces. "My mother was the best woman I ever knew." When the next generation stops saying that from their hearts, it will not matter how many dollars and yachts and automobiles they have,—they will have lost the true riches of life forever.

Just for Fun

EFFICACY

"How do you like the new minister?" asked Mrs. Beacon Streeter.

"I think he is magnificent," answered her literary friend, "and just the man we need. Why, his closing prayer this morning was really the most eloquent one I ever heard addressed to a Boston audience."

* * *

WHERE SILENCE WAS GOLDEN

He was a very bright youngster, and during a pause in his performances, specially requested by auntie, he suddenly pointed a chubby finger at the door and said: "My rug!" Auntie at once caught the spirit of the thing and cried emphatically, "No, my rug!". "My dress," said

her little nephew, pointing to auntie's gown. "No, my dress," replied auntie, delighted to have an opportunity to show how cute he was. Then the little boy sidled over to the caller and, pointing at him, cried, "My man!" Silence on the part of auntie.

* * *

LOST OPPORTUNITIES

Mr. Sidener had made his first public speech. He waited for his wife's verdict, but she was strangely silent. He had expected her to say, "Oh, it was simply great, Eddy!" But they were half-way home, and she had said nothing. "Well," he began awkwardly, "what did you think of my speech?" "What you said was all right," she answered with guarded enthusiasm. "But it seemed to me you didn't make the most of your opportunities." "Opportunities?" repeated Mr. Sidener. "What do you mean, Effie?" "Why," Mrs. Sidener replied, "you had ever so many chances to sit down before you did."

* * *

THEIR IDEA OF HEATHEN

Of all the stories told of the inherent rivalry between the two hustling Western cities of Seattle and Tacoma, this is the best:

A minister relates that he was asked to talk on missions to a Tacoma Sunday-school. He held up a Bible before the children and said:

"Children, what book is this?"

They answered promptly and correctly—with a shout.

"Yes, that's right, children. And how can you tell me what we call people who do not have Bibles?"

"Heathen!"—the answer was as prompt, as unanimous and as hearty as before. The minister, much encouraged, went on:

"Now can you tell me a place where heathen live?"

And he got his answer just as quickly; the shout was only a little louder and more assured:

"Seattle!"

Miscellaneous

OBLIGATORY OFFERINGS IN EVANGELICAL CHURCHES

1. Reformation Day Offering, (Eden Theological Seminary)
2. District Offering
3. Offering for Home and Foreign Missions
4. Offering for Church Extension Fund
5. Offering for Ministerial Relief, (Invalid and Superannuated Pastors, and Pastors' and Widows' and Orphans' Support)
6. A regular offering for Elmhurst College is recommended

BEQUESTS AND LEGACIES

October 1, 1910—October 1, 1911.

By Mrs. Louise Lueckermann, Freeport, Ill., \$50 each for Eden Theol. Seminary and Elmhurst College; total, \$100.

By Mr. Peter Strauss, Beach City, Ohio, \$105 each for Home Missions and Foreign Missions; total, \$210.

By Mrs. Anna M. Deters, Eitzen, Minn., \$25 for Home Missions and \$50 for Ministerial Relief; total, \$75.

By Mr. Chr. Jeuter, Ann Arbor, Mich., \$50 for the Leper Mission in India.

From Rev. G. Meinzer, Ackley, Iowa, by "Nameless," \$20 for Foreign Missions and \$10 for Home Missions; total, \$30.

By Maria Marburger, Rochester, N. Y., \$190 each for Eden Theol. Seminary and Foreign Missions; total, \$380.

By Mrs. Lagemann, Marthasville, Mo., \$10 each for Home Missions and Foreign Missions, and \$50 for the new dormitory at Elmhurst; total, \$70.

By Frederick Bueker, Chamois, Mo., \$50 each for Eden Theol. Seminary, Elmhurst College, Home and Foreign Missions, total, \$200.

By Mrs. Sophia Rabe, Concordia, Mo., \$25 each for Eden Theol. Seminary, Elmhurst College and Emmaus Asylum for the Feeble-minded; \$12.50 each for Home Missions and Foreign Missions; total, \$100.

By Miss Henrietta Horstmann, Levasy, Mo., \$500 each for Home and Foreign Missions; total, \$1,000.

By Mrs. Sophia Thelemann, Le Sueur, Minn., \$25 each for Home Missions and Foreign Missions; total, \$50.

By Miss M. Schebab, Ann Arbor, Mich., \$50 for Home Missions.

By Mrs. Kahs, Freelandville, Ind., \$25 each for Home Missions and Foreign Missions; total, \$50.

The Church will always honor the memory of those who have remembered its work in this manner, because it is evidence of their appreciation of and sympathy with its duty and its problems. If a larger number of our prosperous members would consider the way in which the Church is hindered in its work through lack of means, they could certainly follow the good example of those whose names have been mentioned. May the Lord make the hearts of many willing to give cheerfully and generously during the coming years.

Rev. H. Bode, General Treasurer.

FORM OF BEQUEST

Evangelical Christians desiring to make a bequest in favor of the German Evangelical Synod of North America, or any one of its boards or institutions, should be careful to do this in the manner prescribed by law. In order to aid them in this the following form of bequest is given. Where several boards or institutions are to be remembered, a separate paragraph beginning "I give and bequeath," etc., should be made for each.

"I give and bequeath to the German Evangelical Synod of North America, of which Rev. H. Bode, East St. Louis, Ill., is treasurer, (for names of boards and institutions to be inserted, see reports, pages 17—58, care being taken to add the words, 'German Evangelical Synod of North America,' to each one) the sum of (or description of property) dollars, and the receipt of the treasurer thereof shall be sufficient discharge to my executor."

The will should be attested by three witnesses (in some states three are required, in other states only two), who should write against their names their places of residence, (in cities, the street and number). The following form of attestation will answer for every state in the Union: "Signed, sealed, published, and declared by the said (name of testator) as his last will and testament, in presence of us, who at the request of the said (name of testator), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." Some states require the will to be made at least two months before death.

UNITED STATES POSTAL RATES

FIRST CLASS—Relates to *Letters*, and matter wholly or partly in writing, whether sealed or unsealed. All matter closed against inspection. Postage 2 cents each ounce or fraction thereof. "Drop" letters, mailed at non-letter-carrier offices, 1 cent each ounce or fraction; at letter-carrier post-offices, 2 cents each ounce or fraction thereof.

SECOND CLASS—*Regular Publications*—Newspapers issued at stated intervals not less frequently than four times a year, bearing a date of issue and numbered consecutively, issued from a known office of publication, to actual subscribers in the United States. Postage 1 cent a pound or fraction thereof. When sent by others than publisher, 1 cent for each 4 ounces or fractional part thereof.

THIRD CLASS—*Miscellaneous*—Books, periodicals and matter wholly in print (not included in second class), and sent by others than the publishers. Postage, 1 cent for two ounces or fraction thereof.

FOURTH CLASS—*Merchandise*—Samples, etc. All matter not embraced in the former classes. Postage, 1 cent an ounce or fraction; excepting on seeds, cuttings, roots, scions and plants, 1 cent for each two ounces or fraction thereof.

LIMIT OF WEIGHT.—No package of 3d or 4th class must weigh over 4 pounds excepting single books.

POSTAL CARDS.—Price, 1 cent; foreign, 2 cents. Reply postal cards, 2 cents. Anything attached to a card is subject to letter postage. Cut or mutilated postal cards are unmailable as such.

MONEY ORDERS.—From designated offices in the United States. Sums for a single order, from one cent to \$100. Charges, ten grades, from 3 cents to 30 cents, according to the sum transmitted.

MONEY ORDERS.—International. To certain countries of any sum from 1 cent to \$100. Charges, ten grades, from 10 cents to \$1, according to the sum transmitted.

REGISTERED MATTER—The fee is 8 cents plus the postage rate.

FOREIGN POSTAGE.—Letters, etc., to England, Germany, Canada and Mexico—same as to places at home. To all other countries in the "Universal Postal Union" (now embracing nearly all civilized countries in the world), 5 cents for the first half-ounce, 3 cents for additional half-ounces, prepaid; not prepaid, double the prepaid rates. Postal cards, 2 cents. Printed matter, etc., 1 cent for two ounces.

UNMAILABLE.—Dangerous liquids, poisonous, explosive or other inflammable matter, indecencies, lottery and false-pretense matters, are excluded from the mails.

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THE NAMES OF THE MEMBERS AND OFFICERS OF THE BOARDS WILL BE FOUND
AT THE HEAD OF THEIR RESPECTIVE REPORTS, PAGES 17 TO 58.

THE GENERAL JUDICIARY

Chairman: Rev. A. H. Becker, 1831 Carondelet St., New Orleans, La.; *Secretary:* Rev. F. Hohmann, Pleasant Ridge, Ohio; Rev. H. Walz, St. Louis, Mo.; Rev. J. U. Schneider, Ph. D., Evansville, Ind.; Rev. Chr. Haag, Port Huron, Mich.; Rev. H. Wolf, North Crystal Lake, Ill.; Rev. G. A. Neumann, Lincoln, Nebr.; Teacher F. W. Helmkamp, Wellston, Mo.; Teacher P. C. Seybold, Staunton, Ill.; Zion Ev. Church, Burlington, Iowa; St. Peter's Ev. Church, Elmhurst, Ill.; Zion Church, Hoyleton, Ill.; St. Peter's Church, Quincy, Ill.; St. Peter's Church, Louisville, Ky.

THE EDITORS

ENGLISH PERIODICALS

The Messenger of Peace and *Evangelical Year-Book*, Rev. J. H. Horstmann, 1718 Chouteau Ave., St. Louis, Mo.; the *Evangelical Companion*, Rev. J. H. Horstmann, Managing Editor; Rev. E. Kockritz, 930 Marengo St., New Orleans, La., Associate Editor; *The Children's Comrade*, Rev. E. Kockritz, New Orleans, La., Editor.

GERMAN PERIODICALS

Friedensbote and *Evangelischer Kalender*, Rev. W. T. Jungk, D.D., 1718 Chouteau Ave., St. Louis, Mo.; *Theologisches Magazin*, Rev. L. J. Haas, R. R. 1, Spokane Bridge, Wash.; Rev. E. Otto, (Em.), Columbia, Ill., Associate Editor; *Jugendfreund*, Rev. G. Eisen, R. R. 2, Chelsea, Mich., Managing Editor; Rev. K. Kissling, 1718 Chouteau Ave., St. Louis, Mo., Associate Editor; *Lektionsblatt* (International Lessons), Rev. A. Jennrich, 704 W. Walnut St., Salina, Kans.; *Neues Lektionsblatt* (Bible Stories), Rev. K. Kissling, St. Louis, Mo.; *Christliche Kinderzeitung*, Rev. K. Kissling, St. Louis, Mo.; *Unsere Kleinen*, Mrs. Clara Berens.

Deceased Pastors of the German Evang. Synod of N. A.

October 11, 1910—September 27, 1911.

Carl Frederick Louis Lohse, born March 22, 1860, at Wernigerode, Germany; died December 3, 1910, as pastor of St. Peter's Ev. Church, Colehour, Chicago, Ill.

Julius Holz, born May 30, 1847, at Pribus, Germany; died December 5, 1910, emeritus, at Chicago, Ill.

Frederick Louis Koelbing, born December 22, 1859, at Gnadenthal, S. Africa; died January 27, 1911, as pastor of St. Paul's Ev. Church, Eudora, Kans.

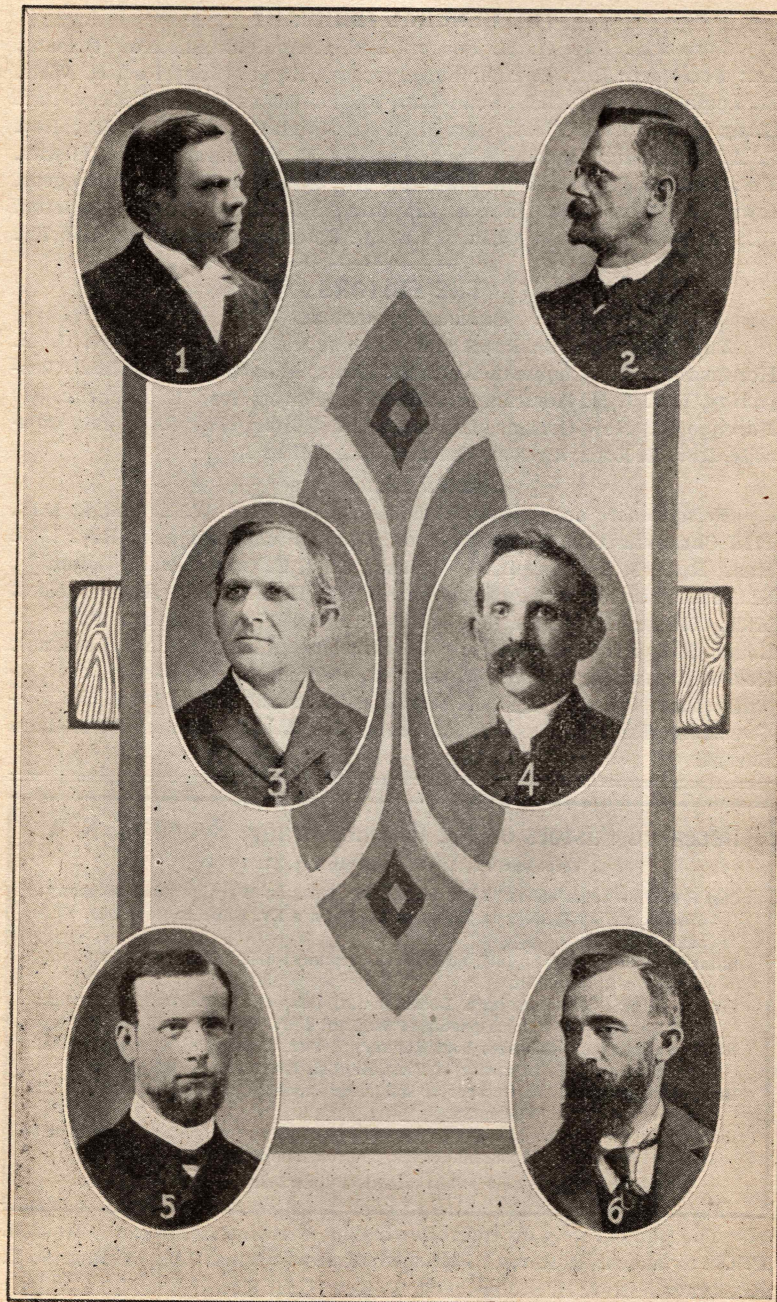
Martin Christian Christiansen, born January 1, 1862, at Derpum, Germany; died February 13, 1911, as pastor of First English Ev. Church, Chicago, Ill.

Henry Stolzenbach, born October 9, 1865, near Cassel, Germany; died April 11, 1911, emeritus, in Wisconsin.

John Henry Kunz, born January 5, 1866, at Fischenthal, Switzerland; died April 14, 1911, as pastor of Immanuel Ev. Church, Hankinson, N. Dak.

They rest from their labors, and their works do follow them.

The photographs on the following page are as follows: 1. Rev. M. C. Christiansen; 2. Rev. C. F. Lohse; 3. Rev. Julius Holz; 4. Rev. F. L. Koelbing; 5. Rev. H. Stolzenbach; 6. Rev. J. H. Kunz.



CLERICAL REGISTER.

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to October 10, 1910. Pastors designated with a * are not yet members, but will probably apply at the next District conferences. Those designated by a † have been serving in the Synod longer than two years without becoming members.

- *Abele, F. J., Plymouth, Nebr.
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 Albrecht, Otto, Brownsville, Minn.
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 more, Md.
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 Barth, H. L., Menomonee Falls, Wis.
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 Bierbaum, H. H., Des Plaines, Ill.
 Bierbaum, Martin F., 318 E. Emerson
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 Bierbaum, P. A., Minier, Ill.
 Bierbaum, Theo. F., Arlington Heights,
 Ill. [Valley, Ill.
 Biesemeier, W. (Em.), R. R. 3, German

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 Rexroth, Heiner., 107 East 112th St., New York, N. Y.
 Richter, E. P., New Design, Ill.
 *Rieck, E. H., Bennington, N. Y.
 Rieger, Jos. C., 106 N. Oakes St., San Angelo, Texas.
 Rieger, N., Higginsville, Mo.
 Riemann, R., Lenox, Mich.
 Riemeier, J. F., Ferguson, Mo.
 Riemeier, W., Carlinville, Ill.
 Riemeyer, E., R. R. 1, Lenox, Mich.
 Ritzmann, K. (Em.), 221 Farmer St., Monroe, Wis.
 Rixmann, H., R. R. 2, Ackley, Iowa.
 Robertus, G., Farina, Ill.
 *Roediger, P. B., Norman, Okla.
 Roeper, W.
 Roese, F. A., 68 New St., Mt. Clemens, Mich.
 Roglin, E., Dittmer, Mo.
 Rolf, Fred. J., 520 9th St., Rock Island, Ill. [Texas.
 Romanowski, A., 608 Texas St., Dallas, Ronte, Gust., R. R. 11, Martinsville, Rosenfeld, M., Dysart, Ia. [N. Y.
 Roth, Karl, R. R. 5, Mansfield, Ohio.
 Roth, C. Wm., Beecher, Ill.
 Rudolf, E., Good Samaritan Hospital, St. Louis, Mo.
 Ruecker, Aug., 958 Enright Ave., Cincinnati, Ohio. [N. Y.
 Rueckert, G., 308 Adam St., Buffalo, Ritegg, C., R. R., S. Germantown, Wis.
 Rusch, O., 4229 W. 35th St., Brooklyn, Station, Cleveland, Ohio.
 Sabrowsky, F., Napoleon, Mo.
 Saenger, Carl, 100 E. Elmira St., San Antonio, Texas.
 Saeuberlich, A., R. R. 1, Hoberg, Mo.
 Saffran, P., 12 Poplar St., Newark, Ohio.
 *Salinger, J., Woodman, Wis.
 Sandreczki, H. (Em.), 169 Morningside Ave., New York, N. Y.
 Sandreczki, P., 747 Tonawanda St., Buffalo, N. Y.
 Sans, E., 246 N. 16th Ave., Minneapolis, Satory, A., R. R. 2, Newell, Ia. [Minn.
 Satzinger, Otto, 337 E. Jefferson St., Los Angeles, Cal. [Mo.
 Sauer, J., 5018 Euclid Ave., Kansas City, Schaarschmidt, H., Taylor Center, Mich.

- Schaefer, J., Talmage, Nebr. [Nebr.
Schaefer, W., 3119 S. 24th St., Omaha.
Schaeffer, C., 805 Monroe St., Newport,
Ky.
Schaer, F., R. R. 1, Shermerville, Ill.
Schauer, C., 611 S. 13th St., Newark,
N. J. [Iowa.
Scheib, K., 1019 S. 14th St., Burlington,
Mich.
Scheuber, J. G., 1433 Crain St., Evanston,
Ill.
Schiek, G. B., Grant Park, Ill. [Ill.
Schiek, H. J., 1106 E. Virginia St.,
Evansville, Ind.
Schild, W. H., 148 Eaton St., Buffalo,
Ill.
Schimmel, C., Baltic, Ohio. [N. Y.
Schlesinger, F., R. R. 2, Wren, Ohio.
Schlinkmann, F., 19 Keller St., Petalu-
ma, Cal.
Schlinkmann, W., Columbia, Ill.
Schlinkmann, W. H., Mascoutah, Ill.
Schlundt, J., R. R. 23, Wadesville, Ind.
Schlundt, Th., Tell City, Ind.
Schlutius, G., Gilman, Ill.
Schmale, F., Trenton, Ill.
Schmale, Theo., 506 Liberty St., N. S.
Pittsburg, Pa. [Mich.
Schmid, A., 154 Chestnut St., Wyandotte,
Mich.
Schmidt, Adolf, Dr. phil., 112 Summit
St., Batavia, N. Y.
Schmidt, E., 97 Huntington Ave., Buf-
falo, N. Y. [Ind.
Schmidt, C. Edw., R. R. 7, Vincennes,
Ind.
Schmidt, E. J., Dr. phil., 520 River St.,
Scranton, Pa. [Iver, Colo.
Schmidt, G. Archibald, 1216 26th St., Den-
ver, Colo.
Schmidt, Max, Taylor, N. Dak.
Schmidt, H. Chr., Howard City, Mich.
Schmidt, L., Lancaster, Wis.
Schmidt, W., 1421 Howard St., San Fran-
cisco, Cal.
Schmiechen, R., R. R. 1, Haverhill, Ia.
Schnake, C., R. R. 25, Chesterfield, Mo.
Schnathorst, F. W., Brighton, Ill.
Schneider, J. U., Ph. D., 116 Lower 6th
St., Evansville, Ind.
Schneider, Carl, Verwalter, Eden Col-
lege, St. Louis, Mo.
Schoen, Alb., Chelsea, Mich.
Schoenhuth, A. (Em.), Minonk, Ill.
Schoettle, G., Chesterton, Ind.
Schoettle, H., Lamars, Ind.
Schoettle, J., 211 Fairview Ave., Scrant-
on, Pa. [ton, Pa.
Schori, B., Fall Creek, Wis. [ton, Pa.
Schory, A. (Em.), Cor. 2d & Harrison
Sts., Vincennes, Ind.
Schory, Th.
Schreiber, R., 10 Mt. Vernon St., Grand
Rapids, Mich.
Schroedel, Max, Hoyleton, Washington
Co., Illinois.
Schroeder, H., McGirk, Mo. [Ohio.
Schroeder, O. H., 403 5th St., Marietta,
Ga. [Wis.
Schuessler, W., Okawville, Ill. [Wis.
Schuetze, G. F., R. R. 32, Elkhart Lake,
Wis.
Schuch, J. N., Washington, Mo.
Schuh, C. B., 819 Ogden Ave., Menomi-
nee, Mich.
Schuh, P. A., Monroe, Wis. [N. Y.
Schueler, F. D., 235 Main St., Hornell,
N. Y.
Schulmeistrat, Chr., R. R. 2, Union, Ill.
Schulz, E. A., 174 Schenk St., N. Tona-
wanda, N. Y. [Mo.
Schultz, G., R. R., Box 38, Owensville,
Ind. [Mo.
Schulz, H. S., Burton, Texas.
Schulz, M. F., Evansville, Ill.
Schulze, O.
Schulz, P., Maeystown, Ill.
Schulz, W. K., R. R. 3, Harvard, Nebr.
Schumann, W., Aurelia, Iowa.
Schwab, J. P., 163 Portsmouth St., Jack-
son, Ohio. [son Co., Ill.
Schwarz, J., R. R. 2, Lena, Stephen-
son, Ohio.
Schweickhardt, L., 1527 Tremont St.,
Cincinnati, Ohio.
Schweizer, E., Hoyleton, Ill.
Seeger, E., 3756 Angeline St., (Columbia
Sta.), Seattle, Wash.
Seffzig, A., R. R. 3, Millstadt, Ill.
Seidenberg, C., R. R. 3, Beecher, Ill.
Sennwald, M. R., Valmeyer, Ill.
Seybold, E., Winesburg, Ohio.
Seybold, Im. Th., R. R. 3, Box 41, At-
wood, Ill. [Jackson, Mich.
Siegenthaler, Alex., 805 S. Mechanic St.,
Chicago, Ill.
Siegfried, H., Beecher, Will Co., Ill.
Sieveking, G. H., Mokena, Ill.
Silbermann, J. J., Lake Zurich, Ill.
Simon, Wm. F., Ph. D., 312 W. Green
St., Piqua, Ohio.
Slupianek, U. B., Herkimer, Kans.
Soell, Joh., Box 303, Marine City, Mich.
*Sonneborn, H. J., 128 W. 17th St., Erie,
Pa.
Spangenberg, H., Millbury, Ohio. [Pa.
Spathelf, C. (Em.), 615 Church St., St.
Joseph, Mich. [Joseph, Mich.
Spathelf, Eugene H., 615 Church St., St.
Joseph, Mich.
Specht, H., 826 N. Central Ave., Austin,
Texas. [N. Y.
Speidel, P., 148 Watson St., Buffalo,
N. Y.
Sprenger, Conr., 16 Francis St., Annapo-
lis, Md. [Champaign, Ill.
Staebler, H. (Em.), 207 W. John St.,
Chicago, Ill.
Stadler, K., R. R. 1, Bruceville, Texas.
Stamer, H., 2442 Moffat St., Chicago, Ill.
Stange, A. C., Farmington, Mich.
Stange, G. (Em.), Bärwalde in der Neu-
mark, Prov. Brandenburg, Germany.
Stanger, C. G., Professor, Elmhurst, Ill.
Stanger, G. H., R. R. 2, Palatine, Ill.
Stappenbeck, P., Forestville, Mich.
Stave, R., Muscatine, Iowa.
Stech, E., R. R. 1, Box 46, Clayton, Mo.
Steger, H., Plattsmouth, Nebr.
Stelzig, E., Poplar, Mont. [Ind.
Sternberg, L., R. R. 10, Fort Branch,
Ind.
Still, Joh., Inkster, N. Dak. [burgh, Pa.
Still, J. G., 1000 E. Ohio St., N. S., Pitts-
burgh, Pa.
Stoelting, F. A., Hookdale, Ill.
Stoerker, C. Fr., New Haven, Mo.
*Stoerker, Fred., 821 N. 10th St., Fort
Smith, Ark.
Stoerker, P., 416 W. 4th St., Sedalia, Mo.
Stoll, A., Raipur, Centr. Prov., E. India.
Stommel, M., Hinsdale, Ill.
Storck, Th., Larchwood, Iowa.
Strasburg, M., R. R. 3, Hutchinson,
Minn.
Strauss, J., Box 30, R. R. 2, Waco, Tex.
Streich, H. L., 223 Thurman St., Colum-
bus, Ohio. [bash, Ind.
Strehlow, H. (Em.), 234 E. Hill St., Wa-
shington, Mo.
Stroetker, J. H., New Melle, Mo.
Strub, H., Clarington, Ohio.
Struckmeier, K. C., 1506 26th Ave., Fruit-
vale, California.
Sturm, C. F., Emmaus, Marthasville,
Mo. [Mo.
Sturm, G., Bethel, N. Dak. [Mo.]

- Suedmeyer, L., Hermann, Mo.
 Suessmuth, Wm., 742 14th St., Oshkosh, Wis.
 Sulzer, N., Richfield, Wis. [Wis.
 Tester, P. Ph., 667 23d St., Ogden, Utah.
 Thiele, A., 1217 N. Jefferson Ave., St. Louis, Mo.
 Thomas, H., St. Charles, Mo.
 Thomas, Paul, R. R. 1, Lamar, Ind.
 Thomas, Theo. A., Tangier, Okla.
 Tietke, H., 167 5th St., Aurora, Ill.
 Tillmanns, E., Chicago University, South Divinity Hall.
 Tillmanns, G., Sigourney, Iowa.
 Toelle, H., New Palestine, Ind.
 Torbitzky, J. M., Oermann, Mo.
 Trefzer, Fr., Franklin, Iowa.
 Tschudy, F., R. R. 13, Brookfield, Wis.
 Uhdau, Th. O., Grantfork, Ill.
 Uhlhorn, R., Parkville, Md.
 Uhrland, W. E., 826 Sanders St., Indianapolis, Ind.
 Umbeck, F. A., California, Mo.
 Umbeck, F. P., 109 Entrance Ave., Kankakee, Ill.
 Varwig, J., 7117 Manchester Ave., St. Louis, Mo. [Cherokee, Ia.
 Vehe, Wm. (Em.), 439 Sherman Ave., Viehe, A. E., 1504 Bremen St., Cincinnati, O. [ville, Ind.
 Viehe, C. H. (Em.), 13 Mary St., Evans-
 Viehe, G., Newburgh, Ind. [Kans.
 Vieth, H., 643 Orville Ave., Kansas City,
 Vieweg, R., 161 Dewitt Ave., Elmira,
 Voegtling, G., Alma, Kans. [N. Y.
 Voeks, J. C., Marinette, Wis.
 Vogt, Emil, 307 N. 9th St., Atchison,
 Voigt, A., West Chicago, Ill. [Kans.
 Vollbrecht, W., 729 Campbell Ave., Ham-
 milton, Ohio.
 Von der Ohe, A., R. R. 1, Hornick, Iowa.
 Voss, H. E., West Park, (Cleveland) O.
 Wagner, A. G., 507 N. 8th St., Water-
 town, Wis.
 Wagner, H., Bensenville, Ill.
 Wahl, W., R. R. 1, Box 69, Brooklyn Sta-
 tion, Cleveland, O. [Louis, Mo.
 Waldmann, H. (Em.), 4009 Russel Ave.,
 Waldmann, O., 4009 Russel Ave., St.
 Louis, Mo. [Louis, Mo.
 Walser, H., 2348 Tennessee Ave., St.
 Walter, F., 1723 18th St., Santa Monica,
 Cal.
 Walton, A., Box 294, Kingfisher, Okla.
 Walz, H., 3932 Marcus Ave., St. Louis,
 Warber, F. W. C., Alhambra, Ill. [Mo.
 Warnecke, A., Annandale, Minn.
 Warskow, Aug. F., R. R. 7, Sumner, Ia.
 Webbink, G. W., Bremen, Ind.
 Weber, F., Peotone, Will Co., Ill.
 Weber, M., R. R. 1, Pearl City, Ill.
 Weber, S. (Em.), Ewing, Mo.
 Weber, Louis G., Box 130, Pomeroy, O.
 Weichelt, H., Browntown, Wis.
 Weishaar, J. A., 230 E. Church St., Wil-
 liamsport, Pa.
 Weiss, C. E., Elmore, Ohio.
 Weiss, Paul, 3911 Rucker Ave., Everett,
 Wash. [cago, Ill.
 Weisse, C. F., 2003 Bradley Place, Chi-
 weisskopf, E., 1926 Ash St., Scranton,
 Weitge, F., Wright City, Mo. [Pa.
 Weitge, F. W., R. R. 2, Belvue, Kans.
 Weitge, Wm., Delano, Minn.
 Wendt, Paul, Millstadt, Ill.
 Werheim, W. F., D. D., 335 Richmond
 Ave., Buffalo, N. Y. [Texas.
 *Werkenthin, J. Th., R. R. 1, Marlin,
 Werning, Fr., Lowden, Iowa.
 Werth, C. F., Hartsburg, Mo.
 Westermann, Fr., 1206 Oliver St., N.
 Tonawanda, N. Y.
 Wetzeler, W. R., Schleswig, Iowa.
 Wichmann, O. G., 610 Garfield St., Lara-
 mie, Wyo.
 Wiegmann, K., R. R. 2, Redbud, Ill.
 Wiesecke, H. M., 423 S. 5th St., Paducah,
 Wilking, Eugene, Barrington, Ill. [Ky.
 Winger, Fried., Genoa, Ohio.
 Winkler, J., R. R. 5, Sumner, Iowa.
 Winterick, Alb. J. (Em.), 1020 Oak Ave.,
 Sidney, Ohio.
 *Wintermeyer, H. H., Colby, Kans.
 Wittbracht, C. H., Saline, Mich.
 Wittlinger, J. (Em.), 106 Morgan, Tona-
 wanda, N. Y. [N. Y.
 Wittlinger, O., 181 Dearborn St., Buffalo,
 Wittlinger, Th., Neustadt, Ont., Can.
 Witzke, H. B., R. R. 5, Fergus Falls,
 Wobus, G. D., Swiss, Mo.
 Wobus, Reinh., Sidney, Ohio.
 Wolf, H., North Crystal Lake, Ill.
 Wolff, C., R. R. 4, West, Texas.
 Woth, Ad., Seward, Nebr.
 Wuebben, P., Eyota, Minn.
 Wulfmann, B. F., 228 W. Columbia St.,
 Springfield, O. [nati, O.
 Wulfmann, H., 757 Delta Ave., Cincin-
 cinnati, Ohio.
 Wulfmann, Jak. A., Manchester, Mich.
 Wullschleger, Gust., R. R. 1, Hudson,
 Kansas. [Mich.
 Zeh, F. W., 819 Ogden Ave., Menominee,
 Zeller, A. (Em.), Town Line, N. Y.
 Zeller, Paul, E., 66 Locust St., Lock-
 port, N. Y.
 Zeyher, K., 617 2d St., Wahpeton, N. Dak.
 Zielinski, R., Plato, Minn.
 Ziemer, Val., R. R. 6, Nashville, Ill.
 Zimmer, G. A., 1229 Michigan Ave.,
 South Milwaukee, Wis.
 *Zimmermann, A. A., Marion, Texas.
 Zimmermann, C. (Em.), 615 Pine St.,
 Port Huron, Mich. [Louisville, Ky.
 Zimmermann, C. J., 1615 Transit Ave.,
 Zimmermann, F. (Em.), 141 LaBelle St.,
 Dayton, Ohio. [wardsport, Ind.
 Zimmermann, Geo. P., R. R. 13, Ed-
 zink, Albin R., 1357 Clinton St., Buffalo,
 New York.
 Zumstein, Hans, 1107 Main St., LaPorte,
 Ind. [kinson, Wis.
 Zutz, M., 302 Milwaukee Ave., Fort At-

Unordained Missionaries.

- Anderson, W. H. P., lic., Baitalpur,
 Drug Distr., C. P., East India.
 Bruckner, Cath., Raipur, C. P., East
 India. [dia.
 Graebe, Martha, Raipur, C. P., East In-
 Kettler, Elsie, Raipur, C. P., East In-
 dia. [P., East India.
 Sueger-Enslin, Mrs. Helen, Raipur, C.
 Wobus, Adele M., Raipur, C. P., East
 India.

Total number of Pastors.....1,047.

TEACHERS' REGISTER.

Teachers serving in the German Evangelical Synod of North America.

Those without a * are members of the Synod.

- *Arndt, F., 274 Krupp St., Detroit, Mich.
Mich.
- Austmann, P. (Em.), 1526 Mississippi Ave., St. Louis, Mo.
- Beckmeyer, Edw., 436 Franklin St., Schenectady, N. Y. [City, Ind.]
- Berg, Ed., 210 W. 9th St., Michigan.
- Biermann, H., Carlinville, Ill.
- Braun, C.
- Boettcher, F., 4014 N. 20th St., St. Louis.
- Brodt, H., Prof., Elmhurst, Ill. [Mo.]
- Buchmueller, S., Orphans Home, R. R. 29, Wellston, Mo.
- Dinkmeier, J. F., 519 Jackson St., St. Charles, Mo.
- *Doht, Catharine A., 1020 Adams St., Quincy, Ill.
- *Dück, M., Lincoln, Ill. [Mo.]
- Düe, Edw. H., 1816 S. 9th St., St. Louis.
- *Ebert, Emma T., Michigan City, Ind.
- Fehsenfeld, H. C., 611 Avery St., N. S. Pittsburg, Pa.
- *Fischer, F. (Em.), 436 S. 1st St., Ann Arbor, Mich. [Ill.]
- *Fischer, W. C., 1023 State St., Quincy.
- Fleer, G. D., Wausau, Wis.
- Fleer, G. H., 484 Achson St., Elgin, Ill.
- Flottmann, J., 1217 Market St., Pekin, Illinois.
- *Gerdes, P. H., Box 325, Elmhurst, Ill.
- Grauer, A. H., 3000 Wade Ave., Cleveland, Ohio. [Chicago, Ill.]
- Greimann, G., 5530 S. Marshfield Ave., Gubler, O., Higginsville, Mo.
- Helmkamp, F. W., Supt. Orph. Home, R. R. 29, Wellston, Mo.
- *Hilligardt, Louise, Addieville, Ill.
- *Hugo, Selma, Carpentersville, Ill.
- Kelber, Dora B., 302 E. Madison St., Ann Arbor, Mich.
- *Kitterer, H. A., Delray, Mich.
- Klein, Fr., 6429 Deary St., E. E. Pittsburg, Pa.
- Kloppe, Fr., R. R. 1, San Marcos, Texas.
- Koenig, D., Hebron, N. Dak.
- Koenig, J. H., Supt. Orph. Home, Hoyleton, Ill. [Louis, Mo.]
- Koenig, O. F., 3664 Lierman Ave., St.
- *Krueger, Fr., 666 W. Superior St., Chicago, Ill. [Louis, Mo.]
- *Kruss, Augusta, 2300a S. 13th St., St.
- *Lettermann, J., Bensenville, Ill.
- *Lindenmeyer, H., 2623 N. 12th St., St. Louis, Mo.
- *Luehrmann, Emma W., Nashville, Ill.
- *Luetkemeier, O., Schlusburg, Mo.
- Malkemus, L., Davis, Ill.
- *Marten, Wm., Washington, Mo.
- *Meyer, Lulu, 3001 Eads Av., St. Louis, Mo. [Ill.]
- Michel, J. A., 934 N. Robey St., Chicago.
- Mohr, Chr., Breese, Ill.
- Moritz, W. F., 3945a Lexington Ave., St. Louis, Mo. [Louis, Mo.]
- *Mueller, Karl, 1318 Madison St., St.
- *Nitz, G., 3308 Tate Ave., S. W., Cleveland, O.
- *Ofner, W., Merrill, Wis. [land, O.]
- Packebusch, H. (Em.), 2038 W. Chicago Ave., Chicago, Ill.
- *Papsdorf, Paul G., Addieville, Ill.
- Pfeiffer, Fr., 3505 Iowa Ave., St. Louis, Mo.
- *Racherbaeumer, Louis, Hoyleton, Ill.
- *Ränge, G. D., 934 Booth St., Milwaukee, Wis.
- *Riemeier, Laura, Carlinville, Ill.
- Roth, A. C., Waterloo, Ill.
- Saeger, L., St. Charles, Mo.
- Scherer, H. (Em.), 1513 Walnut St., Evansville, Ind. [Ill.]
- Schlundt, D., 2008 W. 21st St., Chicago.
- Schoppe, A., Millstadt, Ill. [Mo.]
- *Schreiber, A. G., Box 337, Washington.
- Schuessler, H., 933 Monroe St., Quincy, Ill.
- *Schultz, W., R. R. 29, Wellston, Mo.
- Seybold, P. C., Staunton, Ill.
- *Seybold, Hulda, Staunton, Ill. [N. Y.]
- Toelle, Carl, 106 Morgan St., Tonawanda.
- *Trost, Theo., 553 S. 1st St., Ann Arbor, Mich.
- *Uhlhorn, Bernh., Elmhurst, Ill.
- Wandtke, Ernst F., R. R. 18, Edwardsport, Ind.
- *Werremeier, Lydia, St. Charles, Mo.
- Wiegmann, G., 5215 Justine St., Chicago, Ill. [Louis, Mo.]
- *Wilking, F. W., 3007 McNair Ave., St.
- Wuellner, W. C., 2943 Racine Ave., Chicago, Ill.
- Zimmermann, Rob. P., Peotone, Ill.
- Total number of Teachers.....73

EVANGELICAL DEACONESSES.**ST. LOUIS, MO.****CONSECRATED.**

Magdalene Gerhold,
Sister Superior.
Philippina Buehn.
Charlotte Boekhaus.*
Marie Oehler.
Katharine Streib.
Emily Eich.
Anna Pohlmann.
Martha Wolf.

Beata Schiek.**
Theresa Kettelhut.
Caroline Pepmeier.†
Hulda Echelmeier.
Katie Keck.
Amelia Matthes.**
Clara Kuhlhoeelter.
Sophia Hubell.†
Anna Nissel.

Hilda Mall.
Lina Soehlig.
Anna Meyer.††
Alwina Scheid.††
Christina Schwarz.
Lydia Buschmann.
Anna Bischel.‡
Anna Goetze.
Emma Fruechte.‡

PROBATIONERS.

Lydia Biekert.
Benia Fuchs.
Ida Dietsche.
Friederica Peithmann.
Eliza Reschke.

Anna Lenger.
Bertha Grunest.
Laura Schifferdecker.
Emma Luttermann.
Lina Wagner.
Anna Reschke.

Minna Flottmann.
Matilda Matthes.
Marie Schenk.
Ella Loew.
Emma Nickel.

MARTHASVILLE and ST. CHARLES, MO.

Consecrated—Frieda Bettex.

Consecrated—Julia Koch.

LOUISVILLE, KY., and NEW ALBANY, IND.

Probationer—Lillie Gutermuth.§

Probationer—Ida Schumann.

Probationer—Elisabeth Fuchs.

LINCOLN, ILL.

Consecrated—Rosa Gerhold.

Consecrated—Louise Mernitz.

Probationer—Minnie Bergmann.

CINCINNATI, OHIO.**CONSECRATED.**

Margaret Luken,
Sister Superior.
Rosa Hummel.

Marie Kasper.
Frieda Lauer.
Anna Meyer.

Erhardina Meyer.
Albertina Sasse.
Marie Stahlberg.

PROBATIONERS.

Dorothy Emmerich.

Hanna Spring.

Matilda Pfalzgraf.

BUFFALO, N. Y.

Consecrated—Elisabeth Heinz.

MILWAUKEE, WIS.

Consecrated—Margaret Sievert.

Probationer—Olga Steller.

Probationer—Ella Strehlow.

" —Elvira Hahn.

EVANSVILLE, IND.

Consecrated—Lina Braun.

Consecrated—Delora Robinson.

" —Lina Appel.

" —Sophia Bartelt.

" —Alma Stoerker.

Probationer—Laura Jenkins.

Probationer—Jeanette Moore.

CHICAGO, ILL.

Consecrated—Charlotte Pfeiffer.

Probationer—Louise Basel.

Probationer—Minnie Volz.

" —Emma Kuhlmann.

" —Alma Wiegmann.

" —Gertrude Schuchert.

FARIBAUT, MINN.

Probationer—Louise Kreutz.

Probationer—Hulda Ramser.

" —Amelia Klopsteg.

" —Emma Kroehler.

" —Katherine Fischer.

" —Bertha Stahn.

" —Magdalene Suter.

" —Clara Stahn.

§) Serving at St. Louis, Mo.

‡) Serving at Chicago, Ill.

*) Serving at Lincoln, Ill.

†) Serving at Faribault, Minn.

**) Serving at Evansville, Ind.

††) Serving at Louisville, Ky.

Total number of Deaconesses.....87

CHURCH REGISTER.

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a * are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to October 10, 1911.

1. ATLANTIC DISTRICT.

a) DISTRICT OF COLUMBIA.

Washington—*Concordia—P. A. Menzel

b) MARYLAND.

Annapolis—Martin—C. Sprenger
 Baltimore—Christ—F. Hahn-Zumt
 " —Concordia—F. Giese
 " —*St. Johns—Wm. Aufderhaar
 " —*St. Johns—E. G. Kuenzler
 " —*St. Lukes—F. H. Klemme
 " —*St. Matthew—C. W. Locher
 " —*Un. Ev. Luth.—W. Batz
 " —Homestead—St. Matthew.—R. Uhlhorn
 " —Friedens—C. Enders
 " —Immigrant Home—O. Apitz
 Cambridge—St. Johns—W. E. Hauff
 Near Cambridge—Imm.—W. E. Hauff
 East Newmarket—Salem—W. E. Hauff
 Frostburg—Zion—E. T. Henzel
 Parkville—*St. Johns—R. Uhlhorn

c) NEW JERSEY.

Bayonne—*St. Pauls—H. Retter
 Bergenpoint—Ev.—C. Schauer
 Irvington—Immanuel—C. F. Dies
 Newark—St. Stephens—Ed. Fuhrmann
 " —(Essex Park)—Un. Ev. C. F. Dies [mann
 " —(Vailsburg)—Zion—F. Gabel
 Trenton—St. Pauls—H. W. Grotefend

d) NEW YORK.

Albany—Ev. Prot.—H. Reller
 Amsterdam—Ev. Luth. Zion—F. E. C. Haas
 Berlin—Zion—G. Kern
 Brooklyn—Zion—
 " —Bethlehem—W. Bourquin
 East Poestenkill—Zion—G. Kern
 Mount Vernon—St. Johns—W. Frenzen
 New York—St. Pauls—H. Rexroth
 Sandlake—Zion—G. Kern
 Schenectady—Friedens—G. Esmann
 " —St. Johns—*P. Briesemeister, cand. theol.
 Troy—St. Pauls—W. E. Neumeister
 Westchester—St. Paul—

e) PENNSYLVANIA.

Archbald—*Ev.—E. D. Kiefel
 Columbia—Salem—A. Ernst
 Priceburg—St. Pauls—E. Weisskopf [D.
 Scranton—Friedens—E. J. Schmidt, Ph.
 " —*Hyde Park Presbyterian—J. Schoettle
 " —St. Pauls—C. F. Fleck
 Taylor—Ev.—C. E. Fetzer
 Williamsport—*Imm.—J. A. Weishaar

f) VIRGINIA.

Richmond—St. Johns—O. Guthe
 Number of churches.....46

2. INDIANA DISTRICT.

a) INDIANA.

Boonville—St. Johns—J. D. Bretz
 Bretzville—*St. Johns—E. Mahlberg
 Buckskin—St. Johns—
 Buffalo—St. Johns—H. Schoettle
 Bufkin—St. Johns—F. Daries
 Campbell Tp.—Zoar—M. Mehl
 Cannelton—St. Johns—
 Center Tp.—*St. Peters—H. Schoettle
 Centerville—Zion—P. Thomas
 Chandler—*St. Johns—J. D. Bretz
 Cumberland—St. Johns—L. Kleemann
 Dubois—St. Peters—W. J. Cramm
 Duff—St. Pauls—Ph. Frohne
 Elberfeld—Zion—M. Ratsch
 Near Elberfeld—Immanuel—M. Mehl
 Evansville—Ev. Bethel—Paul Pfeiffer
 " —St. Lukes—H. J. Schiek
 " —St. Pauls—F. Reller
 " —*St. Johns—Wm. N. Dresel
 " —Zion—J. U. Schneider, Ph. D.
 Near Ft. Branch—St. Pauls—L. Stern
 Fenton—Zion—*A. Gaebe [berg
 Freelandville—Bethel—Geo. Zimmermann
 Fulda—Trinity—P. Thomas
 German Tp.—*St. Pauls—J. A. F. Harder
 Heusler—*Salem—
 Holland—Augustana—Ph. Frohne
 Near Holland—St. Pauls—G. T. Haller
 Huntingburg—Salem—P. Repke
 Indianapolis—St. Johns—W. Uhrland
 " —St. Lukes—*Th. Mayer
 " —St. Pauls—Chr. Hansen
 " —Zion—J. C. Peters
 Ingelheim—*St. James—J. Schlundt
 Inglefield—*Salem—G. A. Kanzler
 Jasper—Trinity—W. J. Cramm
 Johnson Tp.—Zion—C. Ed. Schmidt
 Kasson—*St. Johns—J. A. Reller
 " —Zoar—J. A. Reller
 Lamar—St. Peters—P. Thomas
 Lawrenceburg—Zion—G. Maul
 Lippe—Zion—C. G. Kettelhut
 Lynnville—St. Matthew—
 Madison—*Ev. Luth.—*B. Arends
 McCutchanville—*Bethlehem—*E. Eilers
 Mount Vernon—*Trinity—P. Press
 New Albany—Ev.—F. A. Meusch
 Newburg—Zion—G. Viehe
 New Palestine—Zion—H. C. Toelle
 Parkers Settlement—*St. Peters—J. Schlundt
 Pennsylvania—*St. Johns—
 Princeton—St. Peters—M. F. Bierbaum
 Rockport—St. Johns—G. Viehe
 St. Philipp—Immanuel—F. Daries
 Santa Claus—St. Pauls—H. Schoettle
 Seymour—*St. Pauls—*H. Booch
 Shelbyville—Ev. Prot.—S. Caldemeyer
 Stendal—*Unorganized—
 Tell City—St. Johns—Theo. J. Schlundt
 Troy—*Ev.—Theo. J. Schlundt
 Vincennes—St. Johns—L. Hohmann
 Warrenton—St. Stephens—M. F. Bierbaum
 Westphalia—Salem—J. Bruse

b) OHIO.

Barnesburg—*St. Pauls—Z. Egartner
 Cincinnati—*First Ev.—H. Huebschmann
 " —(Price Hill)—*Ger. Prot.—A. Ruecker
 " —(Columbia)—First Ev.—J. P. Meyer
 " —(College Hill)—Immanuel—
 " —(North Fairmount)—*Imm.—L. Schweickhardt
 " —(Lick Run)—*Ev. Prot. Martini—A. Ruecker
 " —St. Lukes—W. Krueger [D.
 " —*St. Philipp—F. L. Dorn, Ph.
 " —(Norwood)—Salem—W. Grunewald
 " —(Winton Place)—Ev.—P. Benthin
 " —Zion—Alb. E. Viehe
 Dayton—*St. Johns—J. G. Mueller
 " —St. Lukes—F. A. Meusch
 Elmwood Place—St. Matthew—Fr. Nickisch
 Hamilton—*Ev. Prot. St. John—G. S. Gerhold
 " —St. Pauls—W. Vollbrecht
 East Hamilton—St. Johns—W. Vollbrecht
 Middletown—St. Pauls—H. Hahn
 New Richmond—*St. Pauls—W. Grunewald
 Piqua—*St. Pauls—F. W. Simon, Ph. D.
 Pleasantridge—*St. Peters—F. Hohmann
 Reading—*St. Johns—F. Bourquin
 Ripley—Zion—W. Echelmeier
 Sidney—St. Pauls—R. Wobus
 Tippecanoe City—.....
 Trenton—St. Johns—H. Hahn
 Troy—St. Johns—

c) KENTUCKY.

Alexandria—*St. Pauls—C. Emigholz
 Bellevue—St. Johns—M. Davis
 Dayton—St. Pauls—M. Davis
 Falmouth—St. Pauls—W. Echelmeier
 Ft. Thomas—Christ Ev.—H. E. Lambrecht
 Henderson—Zion—J. C. Frohne
 Latonia—St. Marks—W. Echelmeier
 Louisville—Bethlehem—C. Held
 " —Christ—H. Frigge
 " —St. Johns—Th. F. John
 " —St. Lukes—Theo. A. Haefele
 " —St. Matthew—O. C. Miner
 " —St. Pauls—W. F. Mehl
 " —St. Peters—D. Bruening
 " —Imm.—C. J. Zimmermann
 " —Clifton Ev. Church (Westermann Memorial)—T. Hempelmann
 Newport—*St. Pauls—
 Owensboro—Zion—H. F. Grefe
 Paducah—Trinity—H. M. Wiesecke

d) ALABAMA.

Birmingham—Friedens—A. S. Ebinger

e) GEORGIA.

Atlanta—St. Johns—G. Nussmann

f) ILLINOIS.

Carmi—St. Johns—C. Roth
 Cowling—*Ev. Friedens—M. F. Bierbaum
 Number of churches.....113

3. IOWA DISTRICT.

a) IOWA.

Ackley—St. Johns—G. Meinzer

Alden—Immanuel—R. Lorenz
 Alexander—St. Johns—C. J. Barth
 Atlantic—Friedens—G. F. Braun
 Audubon—Friedens—G. F. Braun
 Augusta—St. Johns—Chas. Meyer
 Aurelia—St. Johns—W. Schumann
 Bennett—Friedens—Chr. Bendigkeit
 Benton Tp.—Zion—C. Nauwerth
 Berlin—*Bethlehem—E. Rall
 Bliedorn—St. Johns—G. A. Hensel
 Brooks Tp.—St. Johns—J. G. Herrlinger
 Buckeye—*Friedens—R. Lorenz
 Buckgrove—*St. Peters—H. Niewoehner
 Burlington—First Ev.—K. Michels
 " —St. Lukes—K. Scheib
 " —Zion—J. Erdmann
 Calumet—*Zion—
 Charleston—*St. Johns—W. Kreis
 Clarence—St. Johns—E. Hansen
 Clarksville—Immanuel—Ph. Hillgardt
 Council Bluffs—St. Johns—A. Graber
 Creston—*St. Johns—Ph. Blaufuss
 Crozier—St. Johns—Aug. Satory
 Dayton Tp.—*St. Pauls—Aug. F. Warskow
 Denver—St. Pauls—G. Krumm
 Donnellson—*St. Pauls—W. Kreis
 Dumfries—St. Pauls—Edwin Arends
 Dutchcreek—St. Pauls—*Chr. G. Rasche
 Dysart—Friedens—M. Rosenfeld
 Elkader—Friedens—C. H. Franke
 Farmington—*St. Johns—F. Perl
 Flintriver Tp.—St. Johns—C. Nauwerth
 Fort Madison—St. Johns—P. C. Keinath
 Franklin—St. Peters—J. F. C. Trefzer
 Fredericksburg—Friedens—Peter Ott
 Fremont Tp.—St. Johns—Paul Allrich
 Garner Tp.—*.....A. Graber
 Geneva—St. Peters—
 German City—St. Johns—A. von der Ohe
 German Tp.—St. Peters—H. Rixmann
 Gladbrook—Friedens—E. Rall
 Hamburg—Zion—F. Rasche
 Hartley—Trinity—J. Fischer
 Horn—St. Johns—J. H. Jahn
 Hubbard—Zion—A. Muecke
 Keokuk—St. Pauls—J. Nuesch
 Lake Park—*.....
 Larchwood—Friedens—Th. Storck
 Latimer—Immanuel—C. J. Barth
 Laurel—St. Johns—R. Schmlechen
 Ledyard—Friedens—O. Beyersdorff
 Lemars—St. Johns—M. J. Dammann
 LeRoy Tp.—St. Pauls—J. Winkler
 Lowden—Zion—F. Werning
 Lester—*Ev. Luth.—Th. Storck
 Manilla—Friedens—Adolph Fruechte
 Manly—*St. Pauls—K. Freytag
 Manning—Friedens—Adolph Fruechte
 Maquoketa—*St. Marks—G. A. Hensel
 Marshalltown—Friedens—K. Rest
 Massena—*Friedens—J. Fisser
 Mt. Vernon Tp.—St. Pauls—L. C. Krue-
 Muscatine—Ev. Prot.—R. Stave [ger
 New Albin—St. Peters—K. Bizer
 Noble Tp.—St. Johns—H. A. F. Kern
 Peterson—*Zion—J. G. Herrlinger
 Pleasant Valley—Ev.—E. Hardt
 Primghar—St. Johns—
 Primrose—*Zion—F. Perl
 Pomeroy—First Ev.—A. Buettner
 Red Oak—*St. Pauls—Ph. Blaufuss
 Remsen—*St. Pauls—J. E. Birkner
 Schleswig—Friedens—W. R. Wetzeler
 Sigel—St. Johns—H. Haussler [mann
 Shelby—*Ev. Luth. Friedens—A. Dett-
 Sigourney—St. Pauls—G. Tillmanns

Sutherland—*Unorganized—
 Tripoli—St. Peters—M. Kleinau
 Underwood—Immanuel—A. Dettmann
 Union City—St. Johns—K. Bizer
 Victoria Tp.—*Petrus—J. Fismer
 Vinton—Zion—M. Rosenfeld
 Walnut—*Ev. Luth.—A. Dettmann
 Washington—St. Pauls—*Chr. T. Rasche
 Waverly—Friedens—Ph. Hillgardt
 West Burlington—St. Pauls—Chas. Meyer
 Westside—St. Johns—K. Fauth

b) ILLINOIS.

Rock Island—Friedens—F. Rolf
 Sutter—Bethlehem—J. Jans
 Tioga—Bethany—L. Hagen
 Warsaw—St. Johns—H. Jagdstein

c) MISSOURI.

Kahoka—St. Pauls—W. Bechtold
 Winchester—*Zion—W. Bechtold

d) SOUTH DAKOTA.

Garretson—Trinity—
 Yankton—*Un. Friedens—

e) MINNESOTA.

Round Lake—*Zion—
 Sioux Valley—*Friedens—

Number of churches.....98

4. KANSAS DISTRICT.

a) KANSAS.

Alida—*St. Johns—*Ed. Bekeschus.
 Alma—Friedens—Geo. Voegtling
 Atchison—Zion—E. Vogt
 Berne—*Unorganized—F. A. Luedecke
 Brewster—*Ev.—Zion—*H. Wintermeyer
 Colby—St. Johns—*H. Wintermeyer
 Cow Creek—*.....—Fred. H. Krohne
 Elbing—*Unorganized—O. Duecker
 Ellinwood—Immanuel—J. Lebart
 Ellsworth—Immanuel—Aug. F. Mohri
 Eudora—St. Pauls—R. Loew
 Herkimer—Immanuel—B. Slupianek
 Herndon—Immanuel—John Kuehn
 Highland—Trinity—O. Duecker
 Holyrood—*St. Pauls—Aug. F. Mohri
 Hudson—Friedens—Gustav Wullschlegler
 Industry—*Unorganized—*Ed. Bekeschus
 Inman—St. Peters—
 Junction City—*Zion—*Ed. Bekeschus
 Kansas City—Zion—H. Vieth
 Kanwoka Tp.—*St. Peters—C. Bechtold
 Kiowa—*St. Johns—Th. Thomas
 Lawrence—St. Pauls—C. Bechtold
 Leavenworth—Salem—
 Linn—*St. Pauls—H. Grosse
 Manhattan—Friedens—H. Grosse
 Marysville—Ev.—L. Reinert
 Mission Creek—*St. Johns—A. D. Rahn
 Newton—Immanuel—O. Duecker
 Nickerson—First Ger. Ev.—F. H. Krohne
 Paola—Zion—
 Powhattan—*Ev. Friedens—C. Vogt
 Rockville Tp.—St. Pauls—
 Salina—Friedens—Aug. Jennrich
 Thomas Co.—*St. Pauls—*H. Wintermeyer
 Topeka—St. Pauls—C. Bechtold
 Vesper—*Immanuel—Carl M. E. Jeschke
 Wells Creek—Immanuel—F. Weltge
 Wichita—*Friedens—C. W. Meinecke,
 D.D.
 Willow Springs—St. Johns—C. Gastrock
 Winona—*Un. Ev.—*H. Wintermeyer

b) COLORADO.

Idalia—St. Johns—E. Th. Bettex

c) NEBRASKA.

Dubois—*Friedens—F. A. Luedecke
 Mission Creek—Ev. Zion—A. D. Rahn

d) OKLAHOMA.

Altus—Salem—
 Covington—*Ev. Salem—*W. Bollier
 Frederick—Ev. Zion—
 Guthrie—*St. Johns—*W. Bollier
 Kiel—Friedens—
 Kingfisher—Friedens—A. Walton
 Maniteau—*Ebenezer—
 Marshall—St. Pauls—*W. Bollier
 Minco—St. Pauls—*C. Petschke
 Norman—Salem—*Paul Roediger
 Okarche—*Concordia—A. Walton
 Okeene—St. Johns—
 Omega—*St. Johns—
 Orlando—*Zion—*W. Bollier
 Perry—*.....—*Paul Roediger
 Pocasset—*Unorganized—F. H. Krohne
 Skedee—*St. Lukes—
 Stillwater—*Salem—
 Tangier—Grace—*Th. Thomas
 Waukomis—Concordia—A. Walton

Number of churches.....64

5. MICHIGAN DISTRICT.

a) MICHIGAN.

Adair—Ev.—E. Riemeyer
 Adrian—Immanuel—F. Boehm
 Albion—Salem—*E. Pusch
 Ann Arbor—*Bethlehem—S. A. John
 Amble—*St. Peters—H. Schmidt
 Armada—Trinity—R. Riemann
 Bad Axe—St. Johns—P. Stappenbeck
 Bainbridge Tp.—St. Pauls—C. Krickhahn
 Baroda—Zion—Chr. Howe
 Boyne City—Ev.—R. Stave
 Brutus—*Zion—R. Stave
 Burnside—St. Pauls—K. Krumm
 Casco—St. James—E. Riemeyer
 Chelsea—*St. Pauls—A. Schoen
 Clarenceville—Immanuel—A. C. Stange
 Clyde Tp.—St. Pauls—C. Haag
 Crockery—*St. Johns—J. Hetzel
 Dalton Tp.—St. Pauls—J. Reichert
 Detroit—Bethany—A. Martin
 " —Christ—Theo. Jud
 " —Immanuel—A. W. Bachmann
 " —St. Johns—A. Gehrke
 " —St. Lukes—L. Kleber
 " —St. Marks—A. Mallick
 " —St. Matthew—Otto C. Haass
 " —St. Pauls—W. H. Alber
 " —St. Johns (West Side)—R. J.
 " —Beutler
 " —St. Peters—C. A. Haneberg
 Dexter—*Andrews—K. Buff
 Farmington—Salem—A. C. Stange
 Flint—St. Johns—
 Forestville—*Trinity—P. Stappenbeck
 Francisco—St. Johns—O. Laubengayer
 Fraser—Zion—J. Neumann
 Freedom Tp.—*Bethel—F. Mayer, Ph. D.
 " —*St. Johns—G. Elsen
 Friendship Tp.—Ebenezer—R. Stave
 Galien—St. Peters—J. L. Kling
 Germania—Zion—K. Krumm
 Grand Haven—St. Pauls—J. Hetzel
 Grand Haven Tp.—St. Peters—J. Hetzel
 Grand Rapids—St. Johns—R. Schreiber

Grossepointe—St. Peters—J. Neumann
 Jackson—St. Johns—A. Siegenthaler
 Kingsley—St. Johns—H. Schmidt
 Lansing—St. Pauls—E. Lawrenz
 Lenox—St. James—R. Riemann
 Macomb Tp.—St. Johns—F. A. Roese
 Manchester—*Immanuel—J. Wulfmann
 Marine City—St. Johns—J. Soell
 Maplehill—Immanuel—H. Schmidt
 Mt. Clemens—Zion—F. A. Roese
 Muskegon—St. Johns—Jul. Reichert
 New Buffalo—St. Johns—F. W. Buehler
 Norvell—*Christ—J. Wulfmann
 Niles—St. Johns—F. Rahn
 Owosso—St. Johns—P. O. David
 Petoskey—Immanuel—
 Pipestone—*Zion—C. Krickhahn
 Pontiac—*St. Pauls—C. A. Haneberg
 Port Huron—St. Johns—C. Haag
 Royaloak—Immanuel—O. Keller
 St. Joseph—St. Peters—E. H. Spathelf
 Saginaw—St. Marks—Carl Mueller
 Saline Tp.—*St. James—O. Papsdorf
 Saline—*St. Pauls—C. Wittbracht
 Sharon Tp.—*St. Pauls—O. Laubengayer
 Sherman Tp., near Cadillac—Ev.—H.
 Taylor Center—*St. Pauls— [Schmidt]
 Three Oaks—St. Johns—J. L. Kling
 Warren—St. Pauls—H. Juergens
 Wyandotte—St. Johns—A. Schmid

b) INDIANA.

Andrews—St. Pauls—E. G. Aldinger
 Bippus—St. Johns—J. Frank
 Bourbon Tp.—St. Pauls—
 Bremen—Immanuel—G. Webbink
 Chesterton—*St. Johns—Geo. Schoettie
 Elkhart—St. Johns—F. Ewald
 Francesville—Salem—
 Near Francesville—St. James—F. W.
 Adomeit
 Gary—*St. Johns—E. Kayser
 Lafayette—St. Johns—A. Beutenmueller
 LaPorte—St. Pauls—H. Zumstein
 Madison Tp.—Zion—P. Grob
 Medaryville—St. Johns—E. Brenion
 Michigan City—St. Johns—P. Irion
 Mishawaka—Andrews—M. Goffeney
 Plymouth—St. Johns—
 San Pierre—St. Lukes—E. Brenion
 South Bend—St. Peters—C. A. Koenig
 " —*Zion—M. Goffeney
 Urbana—St. Peters—W. Koch
 Valparaiso—St. Johns—G. Schoettie
 Wabash—St. Matthew—
 Wanatah—Salem—W. Howe
 Whitepost Tp.—St. Johns—
 Woodland—St. Johns—P. Grob
 Number of churches.....97

6. MINNESOTA DISTRICT.

a) MINNESOTA.

Albany—Ev.—Ebenezer—C. C. Joern
 Albion—Ev.—K. Buck
 Annandale—Immanuel—K. Buck
 Barnesville—Ev.—E. Beier
 Bertha—Friedens—
 Brainerd—Bethlehem—E. Bratzel
 Brownsville—Zion—O. Albrecht
 Burau—Ev.—K. Zeyher
 Carlos—*Michael—*T. Herrmann
 Ceylon—Ev.—St. Johns—*G. Bratzel
 Childs—*Ev.—K. Zeyher
 Cleveland Tp.—*Ev.—G. M. Eyrich
 Cottagegrove—St. Matthew—
 Crookedcreek—Friedens—O. Albrecht

Delano—Ev.—W. Weltge
 Dora—*St. Johns—H. Awiszus
 Dresselville—St. Pauls—G. M. Eyrich
 Duluth—St. Pauls—J. J. Bizer
 Eden Valley—Friedens—W. Weltge
 Eitzen—St. Lukes—F. C. Klein
 Eyota—Ev.—G. Wuebben
 Essig—Friedens—G. Mayer
 Fairmont—St. Johns—J. Herrmann
 Faribault—St. Lukes—Wm. Meyer
 Fergus Falls—Ev.—H. B. Witzke
 Frazer—Friedens—Martin Peper
 Germantown—St. Pauls—J. J. Bizer
 Glencoe—*Ev.—Max Strasburg
 Grey Eagle—Trinity—*T. Herrmann
 Hector—Friedens—R. Zielinski
 Henderson—*St. Pauls—M. Lehmann
 Herman—Ev.—K. Zeyher
 Hokah—Zion—O. Albrecht
 Holdingford—Ev.—C. C. Joern
 Hutchinson—St. Johns—Max Strasburg
 Kenyon—St. Matthew—W. Koring
 Lake Elmo—St. Lukes—*T. Kasten
 Lester Prairie—Ev.—H. C. Dallmann
 Lesueur—Zion—G. M. Eyrich
 Lewiston—St. Pauls—*Jos. Eitel
 Near Litchfield—St. Matthew—W. Weltge
 Little Falls—Ev. Luth.—E. Bratzel
 Long Prairie—Zion—*T. Herrmann
 Lynn Tp.—Trinity—Max Strasburg
 Medicine Lake—*Immanuel—E. Sans
 Millville—Ev.—
 Minneapolis—St. Johns—E. Sans
 Minnesota Lake —*Friedens—E. Herr-
 mann [Hille]
 Near Minnesota Lake —*St. Pauls—O.
 New Rome—*Ev. Luth.—G. S. Eyrich
 Nicollet—*Friedens—G. Mayer
 Norwood—Ev.—
 Near Norwood—*Zion—
 Ormsby—*Ev. Luth.—*G. Bratzel
 Perham—Zion—H. W. Awiszus
 Plato—St. Pauls—R. Zielinski
 Near Plato—Friedens—W. G. Rath
 Pleasant Prairie—.....J. Herrmann
 Rochester—Ev. Luth. Friedens—W. W.
 Bunge
 Near Rush City—.....—
 Sanborn—Christ—G. Mayer
 Sandstone—.....—
 St. Cloud—Friedens—J. L. Haack
 St. James—Friedens—Martin Peper
 St. Paul—*St. Pauls—Karl Koch
 Stillwater—*Ev. Luth. St. Peters—Paul
 T. Bratzel
 Town Minden—*Christ—J. L. Haack
 Tyrone Tp.—Salem—G. M. Eyrich
 Viola Tp.—St. Pauls—G. Wuebben
 Vivian Tp.—*Zoar—E. Herrmann
 Wadena—St. Pauls—
 Welcome—St. Pauls—*G. Bratzel
 Wheeling—St. Johns—W. Koring

b) NORTH DAKOTA.

Near Annamose—Trinity—*E. E. Kollath
 Bethel—.....G. Sturm
 Bluegrass—*Bethlehem—J. Fontana
 Fargo—Ev.—E. Beier
 Hankinson—*Immanuel—A. Grabowski
 Hebron—St. Johns—A. Debus
 Inskster—*Ev.—J. Stilli
 Judson—.....—G. Sturm
 Lidgerwood—St. Johns—A. Grabowski
 Minnesota Tp.—Ev.—A. Grabowski
 Mott—*Friedens—M. Schmidt
 New Salem—Friedens—J. Fontana
 Taylor—Immanuel—M. Schmidt
 Wahpeton—*St. Peters—K. Zeyher

c) SOUTH DAKOTA.

Elkton—Ev.—*H. Heutzenroeder
 Frankfort—*Friedens—*J. Meiller
 Tulare—*Salem—*J. Meiller
 Turtle Creek—St. Johns—*J. Meiller

Number of churches.....92

7. MISSOURI DISTRICT.

a) MISSOURI.

Augusta—Ebenezer—H. Pfundt
 Bay—St. Pauls—C. J. Raase
 "—Zion—H. Greuter
 Belle—*St. Pauls—
 Bellefontaine—St. Johns—C. Schnake
 Bem—St. Johns—
 Berger—St. Johns—J. Daiss
 Big Berger—Bethany—G. Kuecherer
 Bigspring—St. James—R. Kasemann
 Bland—Zion—F. Eggen
 Billings—St. Peters—Traugott Amacker
 Boeuf Creek—Ebenezer—D. Behrens
 Cape Girardeau—Christ—Fr. Bemberg
 Near Cape Girardeau—Salem—G. Press,
 Cappeln—St. Johns—J. H. Stroetker [Sr.
 Casco—St. Johns—A. Kalkbrenner
 Case—*Bethel—R. Kasemann
 Cedarhill—*Martin—S. P. Goebel
 Chamois—St. Johns—H. Krusekopf
 Near Chamois—St. Peters—H. Krusekopf
 Charlotte—St. James—G. Schultz
 Clayton—Samuels—K. Pfeiffer
 Cooper Hill—St. Pauls—O. J. Gilbert,
 Ph. D.
 Cottleville—St. Johns—A. Bockstruck
 DeSoto—Friedens—P. Dietrich
 Near Des Peres—Zion—F. Baur
 Defiance—*St. Pauls—H. Pfundt
 Dexter—Zion—G. Ditel
 Dittmers Store—*Martin—E. Roglin
 Dutchtown—*Ev.—G. Press, Sr.
 Femme Osage—Ev.—R. Fischer
 Ferguson—Immanuel—J. F. Riemeyer
 Fredericksburg—St. Peters—F. Bechtold
 Near Freistatt—Zion—A. Saeuberlich
 Fulton—Ev.—Theo. Baur
 Gumbo—St. Thomas—A. Bisping
 Hamburg—*Friedens—F. Grabau
 Hermann—St. Pauls—L. Suedmeyer
 High Hill—St. Johns—*A. Meyer
 Highridge—Martin—S. P. Goebel
 Hochfeld—Ev.—
 Holstein—Immanuel—F. Egger
 Hope—Bethany—†N. Hansen
 Indian Camp—*St. Johns—F. Weltge
 Jackson—Immanuel—W. F. Herrmann
 Near Jackson—St. Johns—†R. Lehmann
 Jeffriesburg—*Jordan—W. Jung, sr.
 Knorpp—Ebenezer—P. Dietrich
 Lippstadt—Ev.—*F. Jerger
 Manchester—St. Johns—E. Berdau
 Marthasville—*Ev.—Th. Hoefler
 Meherville—*St. Johns—J. W. Gaebe
 Morrison—St. James—L. v. Lanyi
 Moscow Mills—Friedens—P. Quarder
 Mt. Hope—*St. Johns—*P. J. Melhorn
 Neosho—Zion—H. Friedrich
 New Haven—St. Peters—F. Stoerker
 New Melle—Ev.—J. H. Stroetker
 Normandy—St. Peters—H. Mohr
 Oakville—St. Pauls—J. Hauck
 Old Monroe—St. Pauls—G. Hoffmann
 Owensville—St. Peters—
 Pacific—Friedens—K. Pfeiffer
 Pinckney—St. Johns—R. C. Ditter
 Pitts—*Harmony—F. Weltge

Progress—Immanuel—Geo. Orłowsky
 Rhineland—St. Marks—R. Kasemann
 Rush Hill—Friedens—E. Kroehnke
 St. Charles—St. Johns—H. Thomas
 Near St. Charles—Friedens—G. Goebel
 St. Louis—Andrews—C. Kramer
 "—Bethany—F. Krafft
 "—Bethesda—Gust. Hehl
 "—Bethel, English Ev.—Th. L.
 Mueller
 "—Bethlehem—O. Waldmann
 "—Christ—J. Varwig
 "—Trinity—F. W. Esser
 "—Ebenezer—A. Fischer
 "—Eden—C. Fritsch
 "—Emmaus—K. Plegier
 "—Ev.—E. Bleibtreu
 "—Friedens—Th. Oberhellmann
 "—Immanuel—G. Bode
 "—*St. James—L. Nollau
 "—Jesus—J. J. Fink
 "—St. Johns—F. Klemme
 "—St. Lukes—H. Walser
 "—St. Marks—E. H. Eilts
 "—St. Matthew—H. Drees
 "—Nazareth—E. Jaeger
 "—St. Pauls—J. Irion; Otto Press,
 Assistant Pastor
 "—St. Pauls—Friedens—J. J. Meyer
 "—St. Peters—W. Hackmann
 "—Salem—H. Walz
 "—St. Stephens—
 "—(Walnut Park)—*Salvator—J.
 Reichardt
 "—Zion—J. Baltzer
 Near St. Louis—*Orphans Home—H. Mohr
 Sappington—St. Lukes—S. Kruse
 Schlusburg—*Bethany—R. Fischer
 Shotwell—St. Pauls—E. Becker
 Springbluff—St. Johns—E. Becker
 Springfield—St. Johns—O. Luthe
 Steinhagen—St. Pauls—*F. Jerger
 St. Clair—St. Johns—*J. Melhorn
 Stolpe—St. Johns—Fr. Deuschle
 Stonyhill—St. James—A. Kuhn
 Strattmann—St. Pauls—E. Stech
 Sulphur Springs—St. Lukes—
 Swiss—St. Johns—G. Wobus
 Tilsit—St. James—H. Suppe
 Troy—Zion—P. Quarder
 Union—St. Johns—W. Jung, Jr.
 Verona—St. Johns—H. Friedrich
 Warrenton—Friedens—*F. Jerger
 Washington—St. Peters—J. W. Schuch
 Welcome—Ev.—†N. Hansen
 Weldon Spring—Immanuel—F. Grabau
 Woollam—St. Johns—O. J. Gilbert, Ph. D.
 Wright City—*Friedens—F. Weltge

b) ARKANSAS.

Bonanza—Friedens—*F. Stoerker
 Collegeville—St. Johns—B. Buehler
 Fort Smith—Glaubens—*F. Stoerker
 Lafa—Friedens—G. Ditel
 Little Rock—St. Pauls—B. Buehler

c) OKLAHOMA.

McAlester—Christ—*F. Stoerker
 Number of churches.....127

8. NEBRASKA DISTRICT.

Ashton—Matthew—P. Juelling
 Aurora—Ev.—W. K. Schulz
 Gladstone—Zion—E. Holder
 Goehner—Friedens—Ad. Woth
 Harvard—Ev.—W. K. Schulz

Jansen—St. Pauls—W. Fischer
 Lincoln—St. Pauls—G. A. Neumann
 " —St. Johns—*D. Maul, lic.
 Loup City—Ev.—*P. Juelling [oeh
 Maple Grove—St. Pauls—C. A. Mernen-
 McWilliams—St. Johns—C. Eller
 Nebraska City—*Bethel—F. Langhorst
 Neligh—*Unorganized—Ad. Matzner
 Omaha—St. Johns—W. Schaefer
 Osage—St. Pauls—J. Abele
 Plattsmouth—St. Pauls—H. Steger
 Plymouth—*Friedens—*Fr. J. Abele
 Rulo—Zion—W. Kottich
 Seward—Friedens—Ad. Woth
 Steinauer—Salem—H. Krueger
 Syracuse—St. Johns—Geo. Duensing
 Talmage—Zion—J. Schaefer
 Tilden—St. Johns—Ad. Matzner
 Wahoo—*St. Peters—G. A. Neumann
 Near Wayne—Theophilus—F. Klinschew-
 ski
 " —Salem—F. Klinschewski
 West Blue—Friedens—
 Westpoint—St. Johns—W. Mangelsdorf
 Western—St. Johns—E. Aleck
 Number of churches.....29

9. NEW YORK DISTRICT.

a) NEW YORK.

Attica—St. Pauls—H. A. Dies
 Auburn—St. Pauls—Theo. Braun
 Batavia—Ev. Luth. St. Pauls—A. Schmidt,
 D.D.
 Bennington—Salem—*E. H. Rieck
 Boston—St. Pauls—*W. Fuhrmann
 Buffalo—Andrews—G. Berner
 " —Bethany—W. Schild
 " —Bethlehem—A. Goetz
 " —Christ—A. Zink
 " —Friedens—P. Speidel
 " —Calvary—E. Lang
 " —Immanuel—J. J. Braun
 " —St. James—Geo. Duval
 " —St. Johns—O. Wittlinger
 " —St. Lukes—W. F. Werheim, D.D.
 " —St. Marks—Th. Munzert
 " —St. Matthew—P. C. Bommer
 " —St. Pauls—C. G. Haas
 " —St. Peters—Th. Bode
 " —Salem—P. Sandreczski
 " —St. Stephens—G. Rueckert
 " —Trinity—H. A. Kraemer
 " —Pilgrim Ev. Church—G. P. Michel
 Dansville—*First Luth.—
 Dunkirk—*Ev. Luth. St. Johns—F. Muehl-
 inghaus
 East Eden—Ct. Johns—*W. Fuhrmann
 Eden Center—First Ev.—C. Bachmann
 Elmira—First Ev.—R. Vieweg
 East Hamburg—Immanuel—E. Gottlieb
 Gowanda—*Ev. Luth. Trinity—
 Hamburg—St. James—C. Bachmann
 Hornell—*Ev. Luth. St. Pauls—F. D.
 Schueler
 Lockport—St. Peters—
 Millersport—*St. Stephens—G. Ronte
 Millgrove—St. Johns—W. Luer
 North Evans—*St. Peters—
 North Tonawanda—St. Peters—F. Wes-
 termann [Schulz
 " —Friedens—E. A.
 Orangeville—Immanuel—H. A. Dies
 Perkinsville—St. Peters—
 Rochester—St. Pauls—F. D. Oberkircher
 " —Salem—F. Frankenfeld
 " —Trinity—A. Baltzer
 Rome—Trinity—A. A. Juergens

Shawnee—St. Pauls—E. A. Schulz
 Sheldon—St. Johns—*E. H. Rieck
 Syracuse—Friedens—J. Schaefer
 Tonawanda—*St. Peters—H. Horny
 " —Salem—H. Horny
 Townline—St. Pauls—W. Luer
 Wendelville—*St. Pauls—G. Ronte
 Westfield—St. Peters—F. Ernst
 West Seneca—St. Peters—E. Gottlieb

b) PENNSYLVANIA.

East Green—St. Pauls—*H. J. Sonneborn
 Erie—St. Pauls—F. W. A. Eiermann
 " —St. Lukes—H. J. Brodt
 Fairview—*St. James—*H. J. Sonneborn
 Meadville—Zion—Ph. Kraus, D.D.

c) ONTARIO, CANADA.

London—Un. Ev. St. Pauls—H. Noehren
 Neustadt—St. Pauls—Th. Wittlinger
 New Germany—Ev.—P. Sandreczki
 Number of churches.....62

10. NORTH ILLINOIS DISTRICT.

a) ILLINOIS.

Adaline—Zion—E. Bloesch
 Addison—Immanuel—J. Maierle
 Addison Tp.—*St. Johns—Geo. Bohn
 Algonquin—*St. Peters—
 Arlington Heights—St. Johns—Theo. F.
 Bierbaum
 Aurora—St. Johns—H. Tietke
 Barrington—St. Pauls—E. Wilking
 Bartlett—Immanuel—C. F. Baumann
 Beecher—St. Lukes—W. Roth
 Bellewood—Friedens—L. F. Kurz
 Belvidere—*St. Johns—C. A. Heldberg
 Bensenville—Friedens—H. Wagner
 Bloomington—St. Pauls—J. J. Mayer
 Bloomington—*Friedens—E. Klimpke
 Blue Island—Friedens—A. Niedergesaess
 Brandenburg—Friedens—J. R. Mueller
 Broadlands—St. Johns—K. Kielhorn
 Carpentersville—Zion—E. Hugo
 Champaign—St. Peters—H. F. Mueller
 Chicago—Andrews—H. H. Moeller
 " —Bethany—W. Grotfeld
 " —Bethel—J. Goebel
 " —Bethlehem—J. G. Kircher
 " —Christ—E. Rathmann
 " —Trinity—Jul. Kircher
 " —Epiphany—C. F. Weiss
 " —First Engl. Ev.—L. W. Goebel
 " —Friedens—L. Kohlmann
 " —Gethsemane—H. S. v. Ragué
 " —Calvary—H. Specht
 " —Immanuel—W. Hattendorf
 " —St. Johns—H. Stamer
 " —St. Johns—Alfr. E. Meyer
 " —St. Lukes—C. Koch
 " —St. Marks—W. Gaertner
 " —St. Matthew—H. Kroencke
 " —Nazareth—A. Glade
 " —Nicholas—E. Rahn
 " —St. Pauls—R. A. John and J.
 Pister, Jr.
 " —St. Pauls—(Rose Hill)—O. Kuhn
 " —St. Peters—Goth. J. Lambrecht
 " —St. Peters—(Colehour)—W. Brei-
 tenbach
 " —St. Philipp—Aug. Fleer
 " —Salem—H. H. Fleer
 " —St. Stephens—B. C. Ott
 " —Zion—Paul Foerster
 " —Zion—(Auburn Park)—Alfred
 Menzel
 " —Zion—(Wash. Heights)—W.
 Rathmann

Chicago Heights—St. Johns—Fr. Grosse
 Danvers—*Friedens—E. Klimpke
 Danville—*St. Johns—B. Howe
 Deerfield—*St. Pauls—F. Bosold
 Desplaines—Christ—H. H. Bierbaum
 Dolton—Immanuel—G. G. Press
 Downers Grove—St. Pauls—G. Pahl
 Edford—*St. Peters—G. Horst
 Eleroy—Salem—J. Schwarz
 Elgin—St. Pauls—H. Jacoby
 Elmhurst—St. Peters—Max Hoeppner
 Evanston—St. Johns—J. G. Scheuber
 Frankfort Sta.—St. Peters—Gust Lam-
 Freeport—St. Johns—F. Holke [brecht
 Fullersburg—St. Johns—E. Nabholz
 Galena—*Ev. Luth.—F. Klingeberger
 Genoa—*Friedens—H. Wolf
 Gilman—Zion—G. Schlutius
 Grant Park—St. Peters—G. B. Schiek
 Greengarden—St. Johns—G. Lambrecht
 "—St. Peters—C. Berger
 Greenview—*Ger. Ev.—R. Mernitz
 Hanover—Immanuel—J. H. Ellerbrake
 Harmony—St. Johns—Chr. Schulmeister
 Harvey—Friedens—G. G. Press
 Highland Park—*St. Johns—R. Fiedler
 Hinckley—St. Pauls—J. A. Hoefer
 Hinsdale—*Ev.—M. Stommel
 Hollawayville—*Ger. Ev.—P. Brueckner
 Homewood—St. Pauls—L. Kehle
 Huntley—*Ev.—Chr. Schulmeister
 Ivesdale—*St. Pauls—A. J. H. Bierbaum
 Kankakee—St. Johns—F. Umbeck
 Kewanee—*St. Peters—P. Hoeppner
 Lake Zurich—St. Peters—J. J. Silber-
 mann
 Lamolice—*St. Pauls—J. R. Mueller
 La Salle—*Ev. Prot.—F. C. Krueger
 Lincoln—St. Johns—G. Niebuhr
 Longgrove—Ev.—Ch. Hummel
 Loran—Ebenezer—M. Weber
 Lyons—St. Johns—H. C. M. Hildebrandt
 Manhattan—St. Pauls—F. J. Kraushaar
 Mannheim—St. Pauls—G. Deckinger
 Minier—St. Johns—P. A. Bierbaum
 Minonk—St. Pauls—Th. Kettelhut
 Mokena—St. Johns—Geo. Sieveking
 Monree—St. Pauls—Ed. F. Pinckert
 Morristown—*English Luth.—G. Horst
 Naperville—St. Johns—H. Mueller
 Niles Center—*St. Peters—P. F. Haus-
 mann
 Northfield—*St. Peters—F. Schaer
 North Grove—Zion—E. Bloesch
 North Crystal Lake (Nunda)—St. Pauls—
 H. Wolf
 Palatine—St. Pauls—J. C. Hoffmeister
 Papineau—Immanuel—K. O. Doering
 Pekin—St. Pauls—Geo. W. Goebel
 Peotone—Immanuel—F. Weber
 Peotone Tp.—St. Johns—A. Klug
 Petersburg—*St. Pauls—Th. Krueger
 Pierceville—St. Peters—J. A. Hoefer
 Plano—St. Johns—H. Tietke
 Plato Center—*St. Pauls—H. Jacoby
 Plumgrove—St. Johns—G. H. Stanger
 Princeton—Salem—P. Brueckner
 Richton—St. Pauls—F. Buesser
 Rockrun—St. Pauls—Dan. Bierbaum
 Sadorus—*St. Johns—H. F. Mueller
 Sandwich—Trinity—J. G. Mueller
 Sidney—St. Pauls—K. Kielhorn
 Thornton—*Ev.—L. Kehle
 Union—*St. Johns—Chr. Schulmeister
 Wallingford—St. Peters—J. Kraushaar
 Washington Tp.—St. Johns—C. Seiden-
 berg
 Watseka—*Ev. Luth.—K. O. Doering

West Chicago—Michael—Ad. Voigt
 Wheaton—.....Ad. Voigt

b) INDIANA.

Crownpoint—St. Pauls—J. Lueder
 "—St. Johns—J. Lueder
 Hammond—Immanuel—M. C. Hoefer
 Hanover—Zion—H. E. Blum
 Kouts—*Ev.—J. Lueder
 Number of churches.....130

11. OHIO DISTRICT.

a) OHIO.

Amherst—St. Peters—S. Lindenmeyer
 Baltic—*Zion—C. Schimmel
 Bucks Tp.—*St. Pauls—C. Schimmel
 "—St. Peters—C. Schimmel
 Bolivar—St. Johns—Theo. F. Braun
 Canal Dover—St. Johns—D. J. Helmkamp
 Chattanooga—St. Pauls—S. Egger
 Chester Tp.—*St. Johns—L. G. Weber
 Chili—St. Johns—H. C. Graeper
 Chillicothe—First Ger. Ev.—R. J. Kurz
 "—Salem—Paul Gehm
 Cleveland—Bethany—W. Behrendt
 "—Christ—H. Eppens
 "—Ebenezer—R. R. Fillbrandt
 "—Friedens—C. C. Gebauer
 "—Immanuel—Th. P. Frohne
 "—*St. Johns—C. Burghardt
 "—St. Matthew—Theo. Eisen
 "—*St. Pauls—Wm. Leonhardt
 "—*Schifflein Christ—John S.
 Huebschmann
 "—*Engl. Mission—*C. Crusius
 "—Un. Ev. Prot.—O. Rusch
 "—*Un. Ev. Prot.—C. W. Bern-
 "—Zion—Th. Leonhardt [hardt
 Columbus—*St. Johns—T. Lehmann
 "—St. Pauls—H. L. Streich
 Convey—St. Johns—F. Schlesinger
 Coshocton—Ev.—H. C. Graeper
 Crawford Tp.—Zions—H. C. Graeper
 Crookedrun—Salems—D. J. Helmkamp
 Dennison—*St. Pauls—D. J. Helmkamp
 Dover Tp.—St. Pauls—Theo. F. Braun
 Elliston—*Trinity—Alb. Dietze
 Elmore—St. Johns—C. E. Weiss
 Elyria—St. Pauls—N. Lehmann
 Genoa—St. Johns—F. Winger
 Goshen Tp.—*St. Peters—H. Katterjohann
 Independence—*St. Peters—F. M. Haefele
 Jackson—Immanuel—
 Kenton—St. Johns—H. Katterjohann
 Kettlersville—Immanuel—A. Langhorst
 Leslie—St. Pauls—F. Schlesinger
 Lorain—St. Johns—W. L. Bretz
 Loudon Tp.—St. Johns—*A. A. Kitterer
 Loudonville—Trinity—A. Katterjohann
 Mansfield—St. Johns—G. A. Kienle
 Marion—Salem—
 Massillon—St. Johns—J. E. Digel
 Millersburg—St. Johns—M. L. Kramer
 Millburg—*St. Peters—H. Spangenberg
 Minersville—St. Pauls—L. G. Weber
 Monroeville—Immanuel—G. Kreuzen-
 Navarre—*St. Pauls—J. E. Digel [stein
 Newark—*St. Johns—
 New Bremen—St. Peters—Chr. Fischer
 "—*St. Pauls—W. F. Hen-
 ninger
 Oak Harbor—*St. Pauls—J. H. Holdgraf
 Oxford Tp.—St. Johns—G. Kreuzenstein
 Parma—St. Pauls—W. Wahl
 Pomeroy—Friedens—L. G. Weber
 Portsmouth—Ger. Un. Ev.—G. H. Freund

Port Washington—St. Pauls—*W. F. Kohler
 Sandusky—Immanuel—J. G. Ensslin
 " —*St. Stephens—A. Egli
 South Amherst—St. Johns—S. Lindenmeyer
 Seneca Tp.—Jerusalem—*A. A. Kitterer
 South Webster—St. Johns—
 Springfield—*St. Johns—B. F. Wulffmann
 Strasburg—St. Johns—Ernst Irion
 Sugarcreek Tp.—Immanuel—Ernst Irion
 Tiffin—St. Johns—F. H. Graeper
 Valley City—Immanuel—M. F. Giering
 Vanwert—St. Peters—A. Hills
 Wapakoneta—*St. Pauls—A. Hills
 Washington Tp.—St. Peters—K. Roth
 Waverly—Ger. Ev.—
 West Park—Immanuel—H. E. Voss
 West Toledo—St. Pauls—Theo. F. Merten
 Winesburg—*Zion—E. Seybold
 Wooster—Christ—J. Reinecke
 Zanesville—*Friedens—H. Kamphausen
 Zoar—.....—Theo. F. Braun

b) WEST VIRGINIA.

Mason—*Ger. Ev.—L. G. Weber
 Number of churches.....83

12. PACIFIC DISTRICT.

CALIFORNIA.

Blacks—*.....J. Mangold
 Dixon—*Ev. Luth.—J. Mangold
 Los Angeles—St. Pauls—Paul Branke
 " —Immanuel—O. Satzinger
 " —Zion—Jon. Irion
 Oakland—St. Marks—K. C. Struckmeier
 Pasadena—St. Johns—A. E. Janssen
 Petaluma—Grace—F. Schlinkmann
 Pomona—St. Johns—R. Heinze
 San Francisco—St. Johns—J. Kroehnke
 " —St. Lukes—A. Meyer
 " —St. Pauls—W. Schmidt
 South San Francisco—Mission—A. Meyer
 Santa Cruz—Mission—K. C. Struckmeyer
 Thalheim—St. Johns—A. Boether
 West Yolo—Ev.—J. Mangold
 Whitmore—*Zion—
 Woodland—St. Johns—J. Mangold

Number of churches.....15

13. PENNSYLVANIA DISTRICT.

a) OHIO.

Benton Tp.—St. Pauls—*H. C. Klutey
 Clarington—Immanuel—H. M. Strub
 Hannibal—Zion—
 Lewisville—St. Peters—*H. C. Klutey
 Lowell—St. Johns—Otto W. Breuhaus
 Marietta—St. Pauls—O. H. Schroeder
 Miltonsburg—St. Peters—G. W. Krause
 Muskingum Tp.—*First Ev.—Otto W. Breuhaus
 Salem Tp.—St. James—
 Steubenville—*Zion—O. D. Hempelmann
 Summit Tp.—St. Johns—G. W. Krause
 Switzerland Tp.—St. Johns—Th. Beckmeyer
 Watertown—*St. Johns—Otto W. Breuhaus
 Woodsfield—St. Pauls—J. H. Overbeck

b) PENNSYLVANIA.

Dorseyville—Trinity—R. W. Jungfer
 Millvale—First Ev.—C. Loos
 Pittsburg—*St. Johns—J. L. Ernst

N. S. Pittsburg—*St. Peters—Th. R. Schmale
 " —*First Ev.—J. G. Stilli
 Sharpsburg—St. Johns—W. A. Bomhard
 Springgardenboro—St. Peters—H. Fuchs
 Zelenople—*St. Johns—Theo. Fischer

c) WEST VIRGINIA.

New Martinsville—*Immanuel—
 Wheeling—St. Pauls—A. C. Rasche
 Number of churches.....24

14. SOUTH ILLINOIS DISTRICT.

a) ILLINOIS.

Addieville—*Zion—C. L. Langerhans
 Alhambra—Salem—F. W. C. Warber
 Alton—Ev.—E. L. Mueller
 Arcola—St. Pauls—C. F. Kniker
 Belleville—Christ—C. R. Hempel
 Biblegrove—St. Paul—H. Baumgaertel
 Blackjack—*St. Johns—Fr. Braun
 Bluff—*St. Johns—L. Birnstengel
 Bluff Precinct—Salem—H. A. Koerner
 Breese—St. Johns—Theo. Haas
 Brighton—St. Johns—F. W. Schnathorst
 Brownsville—St. Johns—E. P. Richter
 Burksville—St. Peters—H. A. Koerner
 Carlinville—St. Pauls—W. Riemer
 Carlyle—Immanuel—Th. C. M. Kugler
 Caseyville—Friedens—H. T. Bahnsen
 Central City—Zion—
 Centralia—St. Peters—Joh. Dorullis
 Collinsville—St. Johns—H. T. Bahnsen
 Columbia—St. Pauls—Wm. Schlinkmann
 Cordes—St. Johns—H. Juchhoff
 De Camp—*Immanuel—E. Reh
 Duquoin—St. Johns—C. Friebe
 Eastfork Tp.—St. Johns—Th. C. M. Kugler
 East St. Louis—Immanuel—H. Bode
 Edwardsville—Eden—H. Rahn
 Near Edwardsville—St. Pauls—F. J. Buschmann
 Elkhorn—*Immanuel—W. Laatsch
 Evansville—St. Johns—M. Schulz
 Farina—Friedens—G. Robertus
 Near Farina—St. Johns—G. Robertus
 Fayetteville—*Ger. Prot.—*F. Lapiens, lic.
 Floraville—*St. Pauls—*J. G. A. Moeller
 Fowler—*St. Pauls—C. A. Th. Mysch
 Freeburg—*St. Pauls—K. Dexheimer
 Freedom (Hecker)—*Friedens—K. Wiegmann
 Garrett—Zion—I. Th. Seybold
 Grantfork—*Ger. Ev.—Theo. O. Uhdau
 Granite City—St. Peters—J. F. Klick
 " —*St. Johns—G. Flassmann
 Hamel—Immanuel—C. Krafft
 Harrisonville—*St. Peters—Max R. Sennewald
 Hookdale—St. Peters—F. A. Stoelting
 Hoyleton—Zion—M. Schroedel
 Irvington—Friedens—John H. Buescher
 Jamestown—*St. Pauls—D. Buchmueller
 Jerseyville—Friedens—J. Doellefeld
 Johnsbury—*St. Johns—J. Krause
 Lakecreek—*St. Pauls—F. Maurer
 Lebanon—*St. Pauls—B. H. Heithaus
 Lenzburg—St. Peters—H. W. Freytag
 Liberty—St. Peters—
 Maestown—St. Johns—P. Schulz
 Marine—*Ev.—Paul Buchmueller
 Marion—Zion—F. Maurer
 Marissa—*Friedens—H. Meier
 Mascoutah—St. Johns—W. R. Schlinkmann

Mattoon—Zion—C. F. Kniker
 Near Metropolis City—St. Johns—W. Jung, jr. [mann
 " " " —Zion—W. Haus-
 Millstadt—Zion—Paul Wendt
 Near Millstadt—*Concordia—A. Seffzig
 Moredock—*Ebenezer—L. Birnstengel
 Moro—St. Johns—H. Koerner
 Mt. Olive—*Gethsemane—L. Rauch
 Murphysboro—St. Peters—Ph. Bassler
 Nashville—St. Pauls—H. Niedernhoefer
 New Athens—*Ev.—K. Barkau
 New Baden—Zion—R. Kofer
 New Design—Zion—E. P. Richter
 New Hanover—*Zoar—L. Birnstengel
 Oconee—Friedens—A. Dreusicke
 O'Fallon—Ev.—
 Ohlman—St. Pauls—A. Dreusicke
 Okawville—St. Peters—C. E. Miché
 Near Okawville—St. Pauls—W. Schuess-
 Old Ripley—Zion—*John Dippel [ler
 Pana—St. Johns—Aug. Doellefeld
 Pinckneyville—St. Pauls—F. Mittendorf
 Plumhill—St. Johns—Val. Ziemer
 Prairie du Long—Immanuel—K. Wieg-
 mann [mann
 Prairie du Round—St. Marks—K. Wieg-
 Quincy—St. Pauls—Wm. Marten
 " —St. Peters—A. J. Hotz
 " —Salem—H. T. Leemhuis
 Redbud—St. Peters—H. Buchmueller
 Ridge Prairie—*St. Johns—E. J. Hosto
 Smithton—*St. Johns—W. H. Hosto
 Staunton—St. Pauls—L. Rauch
 Stone Church—*St. Peters—W. Laatsch
 Sugarloaf—*Zion—A. Seffzig
 Summerfield—St. Johns—G. Poth
 Towerhill—St. Pauls—K. J. Mueller
 Trenton—St. Johns—E. F. Schmale
 Troy—Friedens—C. Krickhahn
 Ursa—Zion—
 Valmeyer—Ev.—Max R. Sennewald
 Waterloo—St. Pauls—J. Nollau

b) LOUISIANA.

New Orleans—Carondelet St.—Ev.—A. H. Becker
 New Orleans—Carrollton—*St. Matthew—
 B. H. Leesmann
 " " —Milan St.—Salem—E. Kockritz
 " " —*Jackson St.—Ev.—J. P. Quinius

c) MISSOURI.

Ewing—St. Pauls—S. Weber
 Number of churches.....101

15. TEXAS DISTRICT.

Augusta—*St. James—J. Strauss
 Austin—St. Johns—
 Bay City—*Ev.—K. Merkel
 Birch—Salem—W. Dickmann
 Near Brenham—Immanuel—Th. Papsdorf
 Burton—St. Johns—H. Schulz
 Cego—St. Pauls—C. Stadler
 Cibolo—St. Pauls—C. Kniker
 Cisco—*Ev.—H. Haas
 Cottonwood—*Ev.—K. Merkel
 Coupland—St. Peters—G. Krebs
 Coyote—*St. Johns—Theo. Pfundt
 Cypress—*St. Luke—F. K. Neuhaus
 Dallas—St. Pauls—A. Romanowski
 Ft. Worth—St. Johns—P. Langhorst
 Fredericksburg—*Ev. Prot. z. Heil Geist
 —†W. Kuelps

Gerald—St. Pauls—C. Wolff
 Gayhill—Friedens—A. Fuenning
 Houston—First Ger. Ev. Luth.—P. V. Dyck
 Kurten—Zion—J. J. Kasiske
 Near Kyle—St. Johns—H. Barnofske
 Leissners School—Christ—*A. Zimmer-
 mann
 Levi—*Zion—C. Stadler
 Lewisville—Friedens—A. Romanowski
 Longworth—*St. Johns—H. Haas
 Lyons—*Immanuel—W. Dickmann
 Marion—Luther-Melanchthon—*A. Zim-
 mermann
 Md. Prairie—St. Stephens—W. Dickmann
 Mercedes—Friedens—*P. Piepenbrock
 Miles—*Ev.—J. C. Rieger
 Navasota—*Friedens—F. Lueckhoff
 Needville—Immanuel—K. Merkel
 New Baden—Ebenezer—J. J. Kasiske
 New Biellau—†F. Piepenbrock
 New Braunfels—*Indep. Prot.—G. Morn-
 hinweg [worski
 Near New Braunfels—*Friedens—J. J. Ja-
 Otto—St. Johns—*J. T. Werkenthin
 Port Arthur—*Ev.—
 Redwood—St. Pauls—*H. Pister
 Richland—*St. Johns—J. Endter
 Riesel—Friedens—Fr. Hempelmann
 Robinson—St. Johns—J. Strauss
 Rose Hill—*Ev.—J. Endter
 Rowena—Zoar—J. C. Rieger
 San Angelo—Immanuel—Jos. C. Rieger
 San Antonio—Friedens—Carl Saenger
 Sandy Hill—*St. Matthew—A. Fuenning
 Seguin—*Cross—J. Jaworski
 Schulenburg—*Ev.—†F. Piepenbrock
 Spring Branch—St. Peters—F. K. Neu-
 haus
 Three Oaks—*Friedens—*H. Pister
 Waco—Zion—Fr. Hempelmann
 Washington—Friedens—F. Lueckhoff
 Weimar—*Ev. Luth.—†F. Piepenbrock
 West—St. Peters—C. Wolff
 White Oak—St. Johns—F. K. Neuhaus
 Womack—Zion—Theo. Pfundt
 Zuehl—Redeemer—C. Kniker

Number of churches.....59

16. WEST MISSOURI DISTRICT.

Arrow Rock—Zion—D. Moritz
 Billingsville—St. Johns—Carl Mueller
 Blackburn—St. Pauls—H. Limper
 Boonville—Ev.—Rob. M. Hinze
 Brazito—Friedens—H. Rahmeier
 California—Ev.—F. A. Umbeck
 Clear Creek—St. Pauls—C. Gabler
 Concordia—Bethel—H. Becker
 Near Concordia—St. Johns—G. F. Kit-
 Florence—St. Johns—A. Bender [terer
 Grand Pass—*Ev.—H. Limper
 Hartsburg—Friedens—C. F. Werth
 Henry—St. Pauls—
 Higginsville—Salem—N. Rieger
 Independence—St. Luke—Paul Moritz
 Jamestown—St. Pauls—*H. T. Bredehoeft
 Jefferson City—Central—Carl Hoffmann
 Kansas City—St. Peters—J. Sauer
 Lamb—Immanuel—A. Bender
 Levasy—Ebenezer—W. Asmuss
 Lexington—Trinity—M. H. Lissack
 Little Rock—Salem—D. Moritz
 Lone Tree—*St. Pauls—
 Mayview—Zion—W. Buehler
 McGirk—Salem—H. Schroeder
 Moniteau—Advent—F. Gadow
 Napoleon—St. Pauls—F. Sabrowsky

New Franklin—Immanuel—C. Mueller
 Norborne—St. Johns—
 Parkville—St. Matthew—
 Pleasant Grove—St. Peters—*H. T. Bredehoeft
 St. Joseph—Zion—F. C. Klick
 " —Ev. Luth. Zion—W. F. Gro-misch
 South St. Joseph—St. Johns—J. Heinrich
 Sedalia—Immanuel—P. Stoerker
 Wellington—St. Lukes—J. M. Munz
 West Boonville—*Zion—Carl Mueller
 Number of churches.....37

17. WISCONSIN DISTRICT.

a) WISCONSIN.

Ackerville—St. Pauls—F. W. Krueger
 Near Ackerville—St. Johns—F. W. Krueger
 Antigo—Unity—C. Nagel
 Appleton—St. Johns—
 Athens—Christ—F. Koch
 Beechwood—*St. Johns—P. Goldstern
 Blackcreek—*St. Johns—W. Blasberg
 Blackwolf—New Bethels — J. S. Moldenhauer
 Boltonville—*St. Johns—K. Brunn
 Brillion—Friedens—H. Erber
 Brookfield—*Trinity—F. Tschudy
 Browntown—Friedens—H. Weichelt
 Butler—*Friedens—F. Tschudy
 Byron Tp.—Bethel—A. Jung
 Cadott—Ev. Zion—B. Schori
 Calumet Harbor—St. Pauls—
 Cecil—St. Johns—C. Oberdoerster
 Cedarlake—*St. Pauls—Jul. Frank
 Center—*St. Matthew—W. Blasberg
 Cicero—*St. Johns—W. Blasberg
 Clintonville—St. Johns—C. Oberdoerster
 Colby—St. Johns—J. Bizer
 Collins—*St. Pauls—J. Merzdorf
 Corning—*St. Pauls—H. Gammert
 Cudahy—Christ—G. A. Zimmer
 Darlington—*Immanuel—P. A. Schuh
 Dorchester—Friedens—A. Janke
 Durham—Bethlehems—S. Gonser
 Edgar—*St. Pauls—A. Janke
 Elkhart—St. Johns—G. F. Schuetze
 Ellsworth—St. Pauls—*W. Merzdorf
 Erin—St. Pauls—A. Helm
 Fall Creek—Ev. Luth. Friedens—B. Schori
 Fillmore—Martins—K. Brunn
 Fond du Lac—Friedens—C. Grauer
 Fort Atkinson—Friedens—M. Zutz
 Friendship—Christ—*J. S. Moldenhauer
 Germantown—*Zoar—C. Ruegg
 Greenbush—*St. Johns—G. F. Schuetze
 Hales Corners—*Immanuel—S. Gonser
 Hartford—St. Johns—A. Kuhn
 Hickorygrove—St. Johns—*J. Salinger
 Jackson—St. Peters—N. Sulzer
 Jordan—Ebenezer—H. Weichelt
 Kaukauna—St. Johns—
 Kewaskum—*Friedens—F. Mohme
 Kilbourn City—*Bethlehem—E. Assmann
 Kohlsville—*St. Johns—Jul. Frank
 Lancaster—Bethlehem—L. Schmidt
 Libertyridge—St. Pauls—R. Katerndahl
 Manitowoc—St. Johns—*E. Albrecht
 Marinette—Friedens—
 Marion, Crawford Co.—Imm.—*J. Salinger
 Medford—Ev.—J. Bizer
 Marshfield—St. Pauls—
 Meeme—*St. James—L. Boeker
 Menomonee Falls—*St. Pauls—H. Barth
 Merrill—St. Stephens—H. Gammert

Merton—St. Johns—A. Helm
 Milwaukee—Bethel—E. Gehle
 " —Christ—H. Niefer
 " —Trinity—G. Hirtz
 " —Friedens—J. H. Fleer
 " —*Glaubens—A. Fleer
 " —Immanuel—F. Moeckli
 " —St. Pauls—R. Rami
 " —Salem—D. Reichle
 " —Tabor—E. J. Fleer
 " —Zion—G. Fischer
 Monroe—St. Johns—P. A. Schuh
 Mosel—*St. Marks—L. Boeker
 Oakgrove—St. Johns—*M. Lienck
 Oconto—St. Pauls—F. Zeh
 Oshkosh—Immanuel—W. Suessmuth
 " —St. Pauls—Th. Irion
 Portage—Trinity—E. Assmann
 Port Washington—Friedens—G. A. Ehrhard
 Random Lake—Friedens—P. Goldstern
 Reedsville—Friedens—J. Merzdorf
 Rhine—St. Peters—
 Richfield—*St. James—N. Sulzer
 Ripon—*Ev. Luth.—F. Kuether
 Rockfield—*Christ—G. Klein
 Russell—St. Pauls—G. F. Schuetze
 Saukville—St. Peters—K. Kuenne
 Schlesingerville—St. Johns—H. Mueller
 Schofield—Friedens—G. Betz
 Scott—St. Pauls—
 Shawano—Friedens—A. C. Ludwig
 Sheboygan—Ev.—E. Krueger
 Silvercreek—*St. Pauls—P. Goldstern
 South Germantown—*St. Johns—
 South Milwaukee—St. Lukes—G. A. Zimmer
 Stevens Point—Friedens—
 Sussex—*Zion—H. Barth
 Tomah—Zion—W. Kitzki
 Town Hermann—St. Johns—S. Lefkovic
 Town Oakland—St. Johns—M. Holz
 Two Rivers—*St. Pauls—*A. Albrecht
 Union—*Ev.—L. Schmidt
 Waubesa—*St. Pauls—K. Brunn
 Wausau—St. Pauls—E. Grauer
 Wauwatosa—St. Pauls—R. Grunewald
 Wayne—St. Pauls—H. Weichelt
 Weyauwega—St. Johns—L. R. Moessner
 Whitewater—Friedens—M. Zutz

Missions in the North—J. Foesch

b) MICHIGAN.

Iron Mountain—*Ev.—H. Friedemeier
 Menominee—Trinity—F. Zeh
 Number of churches.....108

18. COLO. MISSION DISTRICT.

Arvada, Colo.—Unorganized—Chr. Buckisch
 Delta, Colo.—Unorganized—G. Gekkeler
 Denver, Colo.—Salem—G. A. Schmidt
 " —*St. Pauls—Chr. Buckisch
 Grand Junction, Colo.—St. Johns—G. Gekkeler
 Idaho Falls, Idaho—Unorganized—P. Ph. Tester
 Laramie, Wyo.—St. Pauls—O. G. Wichmann
 Louisville, Colo.—St. Pauls—Chr. Buck
 Ogden, Utah—*Zion—P. Ph. Tester
 Salt Lake City—Unorganized—P. Ph. Tester
 Number of churches.....10

19. WASH. MISSION DISTRICT.

Coeur d' Alene, Idaho—St. Pauls—F. Oppermann [mann
 Deer Park, Wash.—*St. Pauls—F. Oppermann
 Everett, Wash.—Zion—P. A. Weiss
 Gresham, Ore.—Zion—F. H. Freund
 Otis, Wash.—*Eden—
 Payette, Idaho—Ev. Luth.—
 Portland, Ore.—St. Pauls—J. Hergert
 " —Mission—F. H. Freund
 Portland, Ore., Lents Sta.—St. Johns—
 E. G. Heess
 Rathdrum, Idaho—*Friedens—L. J. Haas
 Seattle, Wash.—St. Pauls—A. Leutwein
 " —Bethlehem—E. Seeger
 Spokane, Wash. — First Ev. — F. Oppermann
 Number of churches.....13

MANITOBA, CANADA.

a) MANITOBA.

Brown P. O.—Immanuel.—F. W. Fischer
 Morden—Zion—F. W. Fischer
 Winnipeg—First Ev. Luth.—I. Neumann
 " —St. Johns—E. G. Albert

b) SASKATCHEWAN.

Duval—Ev. Zion—*F. Dodschuweit
 Number of churches.....5
 MISSION CHURCHES IN INDIA.
 Bisrampur—K. Nottrott
 Chandkuri—J. Jost, O. Nussmann
 Mahasamudra—E. Tillmanns, F. Goetsch
 Parsabhadra—A. Hagenstein
 Raipur—J. Gass, A. Stoll
 Sakti—O. Nussmann
 Number of churches.....6

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